The Congregational Quarterly

Editors:
J. MILLS PHILLIPS, B.A.
REVIEWS: A. R. VINE, M.A., B.Sc., D.D.
Editorial Board:
REV. DOUGLAS HORTON, D.D. | DR. WILL G. MOORE, M.A.
REV. E. J. PRICE, M.A., B.D. | MR. HAROLD SHEPHEARD, M.A.

Editorial Correspondents:
THE REV. DR. RUSSELL J. CLINCHY, Hartford, Connecticut, U.S.A.
THE REV. C. C. DICKS, Auckland, New Zealand.
THE REV. PRIN. E. S. KIEK, Kent Town, S. Australia.
THE REV. VERNON E. MILLER, Cape Town, South Africa.
THE REV. DR. H. C. LEFEVER, Bangalore, S. India.

The Congregational Union of England and Wales is not responsible for opinions expressed in these pages, nor are the Editors responsible for the views of contributors. The International Congregational Council collaborates in the collation of material in so far as overseas contributors are concerned.

THE CONGREGATIONAL QUARTERLY is published on the 20th of March, June, September, and December, each quarter, for the Congregational Union of England and Wales, by Independent Press Ltd. It may be obtained from the publishers at 4s. 6d. a copy (plus postage), or 17s. 6d. per annum post free, or from any bookseller at 4s. 6d.

All contributions (typewritten where possible) should be addressed to the Rev. J. Mills Phillips, Independent Press Ltd., Memorial Hall, London, E.C.4, with stamped envelope for return in case of non-acceptance.

VOL. XXIX. No. 3 **JULY, 1951**

CONTENTS

EDITORIAL - - - - - - - - - - - - - - - - 193

CONGREGATIONALISM AND THE HISTORIC FAITH - - - - - - - - - - - W. GORDON ROBINSON 202

NICOLAS BERDYAEV - - - - - - - - J. B. COATES 214

THE NATURE AND POWER OF COUNCILS: AND OTHER MATTERS THEREUNTO BELONGING DOUGLAS HORTON 224

SOME DISSENTING FRIENDS OF JOHN NEWTON (2) - - - - - - - - - - - - BERNARD MARTIN 236

CHRISTIANITY AND RACE IN SOUTH AFRICA SENATOR EDGAR H. BROOKES 246

CONGREGATIONAL PRAISE - - - - - - KENNETH L. PARRY 252

THE CONTEXT CLUB - - - - - - HENRY C. CARTER and others 259

REVIEWS—

THEOLOGY. By Prof. JOHN MARSH, Dr. A. R. VINE, Rev. J. N. SCHOFIELD, Rev. JAMES WOOD, Rev. E. C. BLACKMAN, Principal H. CUNLIFFE-JONES, Dr. H. F. LOVELL COCKS, Dr. N. MICKLEM, Dr. SYDNEY CAVE, Dr. G. F. NUTTALL, Prof. A. V. MURRAY, Rev. E. H. PYLE - - 264

RELIGION. By the above and Rev. E. R. MICKLEM, Rev. JOHN WILDING, Rev. L. J. TIZARD, Rev. ERIK ROUTLEY, Mr. P. A. SPALDING, Dr. A. J. B. HIGGINS, Rev. R. K. ORCHARD, Rev. J. M. TODD - - - - - - 276

MISCELLANEA - - - - - - - - - - - - 285

PERIODICAL PUBLICATIONS - - - - - - - - - - 288

(Made and Printed in Great Britain)

THE STORY OF A BACKWARD CHILD

Written for Mothers by a Mother

Marjorie Shave broadcast twice last year on the problem of the backward child. There are a great number of parents who bear in silence and isolation a burden which could be shared and lightened by others in similar circumstances. This little booklet is an account of the methods of training that the author has found helpful over a period of years. Many a sore heart will be helped and encouraged by this intensely practical publication.

6d. net

LORD OF ALL

J. TREVOR DAVIES

'Dr. J. Trevor Davies selects certain New Testament passages which crystallize the fundamentals of our faith and points their relevance for us to-day. He goes immediately to the heart of the matter in the first chapter "True Totalitarianism," by asserting the claim of Christ to absolute Lordship, and His consequent demand for complete surrender on our part. The book is an examination of that twofold claim in its implications.'—*The Life of Faith.*

7/6 net

'ON THE EVILS AND DANGERS OF NEGLECTING THE SOULS OF MEN'

The Rev. Howard S. Stanley's address to the Assembly of the Congregational Union of England and Wales. Mr. Stanley has a message for every minister and layman in the churches.

9d. net

INDEPENDENT PRESS LTD
MEMORIAL HALL,
LONDON, E.C.4.

THE LINDSEY PRESS

PHILIP DODDRIDGE & THE CATHOLICITY OF THE OLD DISSENT

By ALEXANDER GORDON, M.A.

2/-; by post 2/2

This lecture has been reprinted in connection with the bicentenary of the death of Philip Doddridge. It is a very interesting account of the beginning of the Nonconformist Academies.

★

SCIENCE AND THE QUEST FOR GOD

By A. C. HARDY, M.A., D.SV., F.R.S.

(*Linacre Professor of Zoology and Comparative Anatomy, Oxford*)

1/6; by post **1/8**

(Essex Hall Lecture, 1951)

★

REASON IN RELIGION

By W. R. MATTHEWS, K.C.V.O., D.D., D.LIT. (*Dean of St. Paul's*)

1/6; by post **1/8**

(Essex Hall Lecture, 1950)

★

THE LINDSEY PRESS
14 Gordon Square
London - W.C.1

OUR CONTRIBUTORS

Senator EDGAR H. BROOKES, D.C.L.(Hon.). Member of the Senate of the Union of South Africa.

The Rev. DOUGLAS HORTON, M.A., D.D. Congregational Minister. Minister and Secretary of the General Council of the Congregational Christian Churches, U.S.A., Moderator of the International Congregational Council.

J. B. COATES. Writer on philosophical subjects. Author of *The Crisis of the Human Person, etc.* Founder of the London Personalist Group.

The Rev. KENNETH L. PARRY, B.Sc. Congregational Minister, Bristol. Ex-Chairman, Congregational Union of England and Wales.

The Rev. HENRY C. CARTER, M.A. Congregational Minister. Ex-Chairman, Congregational Union of England and Wales.

BERNARD MARTIN. Member of the Congregational Church, Danbury. Author of *John Newton: The Ancient Mariner and the Authentic Narrative, etc., etc.*

The Leys School

CAMBRIDGE

Chairman of the Governors:
The Rt. Hon. Sir Norman Birkett, P.C.

Headmaster:
W. G. Humphrey, M.A., D.Phil.

The Scholarship Examination will be held as usual in June, 1952. Three or four Open Foundation Scholarships of £100 a year, and six other Scholarships and Exhibitions of between £25 and £75 a year, will be awarded if suitable candidates of sufficient merit present themselves. Candidates must be under 14 on the 1st January, 1952. Certain Scholarships are restricted to boys of Methodist parentage and to sons of Methodist Ministers.

Full particulars may be obtained from the
HEADMASTER

St. Faith's School

CAMBRIDGE

Headmaster:
F. M. WHITE, B.A.

St. Faith's (Preparatory) School was founded in 1884, and was acquired by the Governors of The Leys in 1938. The school, with its 10 acres of grounds and playing fields, is situated within five minutes' walk of The Leys.
Boys are admitted at the age of 7, and are prepared, either by Scholarship or the Common Entrance Examination, for entrance to The Leys and other Public Schools.

Full particulars may be obtained from the
HEADMASTER OF ST. FAITH'S

Do you know Reedham?

SITUATED at Purley, Surrey, in the Caterham Valley, Reedham has under its roof 250 fatherless children, drawn from every part of the country. For over 100 years it has kept its doors open. New friends are needed to replace those who have passed on. No endowments; every penny spent must first be subscribed

REEDHAM

SCHOOL
(Reedham Orphanage)

GREATLY NEEDS YOUR HELP

Full information from Secretary, A. F. Crowhurst, Purley, Surrey

• Reedham School is **Not** Nationalised

The Congregational Quarterly

EDITORIAL

THE war in Korea drags miserably on with no end in sight, recalling the stalemate on the western front in the tragic years of 1916-17, when the gains were so little and the losses so great. The gallantry of the troops momentarily lights up the darkness revealing a spirit in man that was not made for death. We gravely and gratefully salute those who thus spend themselves unto wounds and death to establish the rule of law in the jungle of international relationships. We think not only of our own Gloucester Regiment but of all the United Nations forces who are fighting more than their countries' battles.

* * *

THE American casualties are mounting and the enormous losses of the enemy will never be known, if it is true that the Chinese military authorities keep no record of their men under the rank of major. It is hard to believe that they can sustain such losses indefinitely, for the numbers of their trained troops bear little relation to the vast resources of available man-power. On the other hand, it is not likely that the present superiority of U.N. air power will be allowed to remain. "Volunteers" from further afield may be expected in the air at any time.

* * *

FROM a purely military point of view there is much to be said for General MacArthur's policy of a more rigorous prosecution of the war against China, but more than military decisions in Korea and China are involved. The decision to extend the area of military operations is not for the commander in the field, nor even for the American Government, but for the United Nations. The readiness of the American Government to act only under the authority of the United Nations is one of the few hopeful facts in the present international situation. Part of the answer to the routine propagandist attacks upon U.N. and American "aggression" lies in the fact that in spite of the costly provocation of vast numbers of Chinese "volunteers" military operations are confined to Korea.

* * *

THE nationalization of the Persian oilfields, to which of course the British Government cannot object, appears in the Persian view to involve the one-sided (which is as good a word as unilateral) repudiation of the agreement with the Anglo-Iranian Oil Company. The Persian Government refuses to go to arbitration, as was provided for in case of disputes, and has created a situation which can cause inconvenience, loss and even danger to this country. It is an ironical situation not only for the British Government, which again finds itself on the wrong side of the bargaining counter, but for the Persians, who cannot themselves provide the technical staff and equipment to carry on the oil industry on which the country is dependent. This is, of course, a matter for adjustment, but when national pride based on ideological fanaticism asserts itself, commercial rationality is, we hope, temporarily, banished. No one in this country denies the right of the Persian Government to nationalize the natural resources of the country, but a whole set of new problems emerges when an Eastern people lacking technical equipment and training claims for itself the unrestricted right to riches it cannot use.

* * *

THIS, as Professor Toynbee has shown, is one of the most perplexing factors in the revolt of the Asian peoples against the domination of the West. Even in India, where for more than a century experienced administration laid the foundation of a modern State, stubborn problems are emerging which call not only for qualities of statesmanship, which happily are not lacking, but for administrative ability and probity in the States, the cities and the villages, and for a sense of justice not only as against the foreigner but among the people themselves. It is in the homes of the people and in the fields they cultivate that the problems of greater production and a better standard of living must be solved. Little is heard nowadays of the old motto of the Co-operative movement *Labour and Wait,* but it is on man's capacity and willingness to work for far-off ends that civilization depends. Herein has lain the superiority of the West and its power to feed and equip vast populations. We have been learning this hard lesson for two or three centuries. How can the East learn it in a generation? Yet little can be done amid the most abundant natural riches unless the spirit of man is illuminated and disciplined. It is not enough to give the East the skills and the equipment of the West. Technology itself is the result of a spiritual attitude to man and the world we live in.

THE Chairman of the Congregational Union of England and Wales recently suggested that churches had become introspective. Some of our conferences confirm that impression. The parable of the barren fig tree which laid appropriating hands on all the ministries of the seasons is worth pondering. It drew sustenance from the earth and the rain and the sunshine. It flourished. It had a good time. But it bore no fruit, and so in the tremendous word of our Lord "it cumbered the ground". And how great is the need of our world for the fruit of the spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance! What a ministry it is to which the churches are called, for these are not the luxuries of life to be afforded only when we are able. They lie at the foundation of men's problem of living well in this rich and dangerous world.

* * *

AT a united Christian rally held in Hyde Park on a fine Sunday in May, no more than some 6,000 people attended. The Roman Catholics were not represented and what was described in one newspaper as a "rival" service was held in a neighbouring church. We find it difficult to understand Christians who in the desperate need of the world today stand aside as if they only had access to the throne of heavenly grace and alone knew the language of intercession.

But if these demonstrations are considered to serve a useful purpose ought not more attention to be given to their organization?

* * *

THE Festival of Britain is a heartening gesture and London has assumed an air of gaiety which will be reflected throughout the country during this summer. It is held against a sombre international background where lurk the dangerous possibilities that have imposed upon us a rearmament programme undertaken with a reluctance that does not conceal the determination not to surrender to bullying intimidation throughout the world. Power and responsibility have to some extent passed from us—or more truly, are more evenly distributed throughout the world. But to decline is not to fall. Macaulay's New Zealander who is one day to stand on the broken arch of Waterloo Bridge surveying the ruins of London need not book his passage yet. Perhaps because of the threatening background of our world it is no bad thing to remind ourselves and others of the achievements of our people in past generations and the capacities for learning and leadership that still remain with us. This kind of assertion does not come easily to us, and a tour of the exhibition on the South Bank does not disturb the conviction that British character and work cannot be so easily summed up—nor indeed isolated—as is here suggested. Overseas

visitors will perhaps see it through different eyes in the setting of a city—or better, a country—that in recovering from the exhaustion of two wars in a generation is rediscovering faith in herself. Nor is London Britain. It is a spiritless town or village that is not preparing to see itself at its best, even if no foreigners come to admire. Our own remote village is doing itself the considerable service of putting its unadopted roads in order by voluntary labour with materials freely given and carted. We hope to be able to walk abroad after dark next winter with confidence. If the Festival inspires such energy of celebration throughout the country it has already succeeded.

* * *

Of the subsidiary exhibitions in London one of the most important is that arranged by the National Book League at the Victoria and Albert Museum, where eight hundred of the greatest English books, in first or other famous editions, are displayed. This is "the public and official acknowledgment of the fact that our literature is not only one of our chiefest glories, but it is at the same time the truest and most faithful record of our long and fascinating history", as Lord Justice Burkitt said at the opening. To wander through these aisles is to realize afresh the illumination and delight that are ours who in our youth learnt to read, and to be reminded in an evil time how much treasure there is which neither moth nor rust doth corrupt.

* * *

Among recent books Mr. Charles Morgan's *Liberties of the Mind* (Macmillan, pp. 252, 12s. 6d.), has deservedly received much attention. It consists of three long essays each followed by a group of shorter pieces reprinted from *The Times Literary Supplement*. Of the longer essays *Introduction*: *Mind Control* is remarkable, even sensational, for its suggestion that a technique may exist for a control over the human mind so complete as to amount to "possession". The evidence for this suggestion lies in two quarters. The first is the work of certain French and American nuclear physicists who have turned their attention to "the psychological field", and who, there is some reason to believe, may be able to control electrically the processes of growth and, by interference with the brain, of thought. This electrical interference need not be continuous, but would be as decisive as a surgical operation. Thus faults of heredity, mental deficiency and criminal tendencies might be put "out" of the mind; but not only so, something else may be put "in". Such a technique would be used for many beneficent purposes, but the beneficence would be at the choice and discretion of the operator or the power that controls the operator, who is unlikely himself to be a moralist.

THE second source of evidence Mr. Morgan finds in the Soviet trials, particularly of Cardinal Mindtzenty, where an effect was produced on the minds of the prisoners different in kind from anything previously known. To assume that these men had been submitted to torture, of which there was no overt sign, is not to explain the quiet compliance of such a man as the Cardinal. Nor do they seem to have been men who had been drugged, or hypnotized or even compelled to learn a part to be recited in court. Yet their prosecutors brought them into court with absolute assurance of the result. "The prisoners are gramophones into which a record has been inserted, and yet are more responsive than gramophones for they answer questions". Mr. Morgan therefore suggests that some method of "possessive control" is passing beyond its laboratory stage.

* * *

BUT this horrifying technique, if it exists, is only part of a whole process of mind-conditioning which is characteristic of modern materialism in its approach to the problems of human society. Some control of behaviour is part of the price we willingly pay for life in ordered civilized communities, but hitherto the freedom of the mind of every individual has been accepted as a natural right of man as a spiritual being. That right is now not only denied but is being so undermined that "few ideas of virtue remain but those which arise from civic conformity and little understanding that any other idea of virtue has prevailed among men", so that what now is at stake is not merely the formal organization of society but the mental and spiritual freedoms which are the breath of reason and faith. This is a struggle for the validity of the human mind and its right to distinguish between good and evil and so to have its place in a moral universe.

* * *

THE rest of the book treats of the same theme, or rather the essays, each having its own subject, converge upon the same point of danger and provide evidence that the work of Mr. Morgan's scientific friends and the Russian trials have brought into focus the underlying preoccupation of his thought for several years. Apart from its varied erudition the chief interest of the book as a whole is that it is an assertion of the spiritual values which derive from the Christian faith and tradition. It is, too, an assertion of that liberalism which is the twin sister of liberty. Man is a spiritual being who accords to others what he claims for himself, and who dare not deny nor withhold the responsibility of personal choice. It is a faith which for generations has been assumed throughout the western civilized world. It is now confronted by "a threat to

all charity and gentleness. The spirit of man is threatened with corruption in its tabernacle of the mind. This is a purpose as old as serpents, but never before have its devotees been equipped with weapons so powerful". Liberty, like patriotism, is not enough. Liberty indeed ought not to be spoken of as a virtue, but as the condition of all virtue. Aristotle defined the good act as the act of a good man. But how can a man be good or bad, if his actions express not himself and his own will, but another's whom he obeys because he must?

* * *

THESE trials are but one aspect of the many-sided assault upon the freedom of the mind which, in its international aspect, has been seen in operation at the conference of the Deputies in Paris. President Wilson once spoke of 'open covenants openly arrived at' as offering a technique of international negotiation to enable public opinion to express itself on the high themes of international relationships. We have seen it turned into an instrument of revolutionary propaganda in the Cold War in which we are likely to be engaged for a very long time. It is a new and exacting struggle with little hope except to avoid all that would be involved in the use of atomic weapons, guided missiles and an airbourne invasion. We are reluctant to believe in the existence of great powers whose first aim is the destruction of the purposes which have dominated our religious and political thinking for the last three hundred years. Some of our politicians, indeed, see the enemy at home more clearly than the enemy abroad, and some of our left-wing publicists contemplate with astonishing equanimity the possibility of the communist occupation of this country. "In our view", wrote Messrs. Herbert Read and Alex Comfort in the *New Statesman* recently, "the historical and psychological study of occupations make it plain that they are one of the processes through which tyrannies are modified and cultural attitudes perpetuated". Lessons from history are notoriously difficult to learn. But the destruction of western civilization and an acquiescence in the skilful savagery we watch at work in eastern Europe is a high price to pay for the hope of its eventual modification.

* * *

IT is, of course, no part of the mission of the Christian Church to preserve any particular social order at any moment in history. The Christian life can be lived under any conditions, even upon a Cross. Yet we pray Thy kingdom come: Thy will be done on earth. Is it wrong to suggest that there is value, even religious value, in the achievements of socially minded Christians who have built up what

xists of justice and brotherhood? It may be that a materialistic nd devitalizing hedonism has permeated the civilization of the West nd that the pressures of an acquisitive society have revealed weak- esses of which most of us were too little aware, but the alternative f totalitarianism demands the surrender of more than the oppor- unities of competition. In her book, *Policy for the West* (Penguin pecial, 1s. 6d.), Miss Barbara Ward declares, "The Western owers are engaged, if they will but see it so, in an absorbing contest f spiritual vitality". But have they the imagination, the persever- nce, the deep-seated hope which will sustain the continuing rigours f the careful, ruthless assaults of the Cold War? Miss Ward has a inal chapter entitled *Faith for Freedom,* in which she shows that he social idealism which hitherto drew its strength from the Christian ynthesis of Hebrew and Greek thought seems to have transferred tself to the professed materialists; that while the religious impulses f the West have degenerated into a merely 'practical' outlook, astern materialism has all the energy of a heresy that claims the vhole mind of man; and that "in a conflict between religious naterialism and practical materialism, it seems certain the religious ariety will have the strength to prevail. An idea has never yet in uman history been defeated by no idea at all". The question we re left with is whether it is true that there remains to us no vitalizing dea to direct and inform our practical ideas and energies. For our- elves we do not think so. We demand liberty only because without t responsibility to God ceases to have any meaning. The Christian n the world is 'separated' not by a detachment of interest from the daily life of his fellows, but because he draws his strength from the grace that is offered him through Christ to become a fellow worker with God in building the city which hath foundations. So human justice is never enough. The labourer engaged at the eleventh hour s to be given his wages, not because he has earned them, but because t is God's good pleasure to give them, a pleasure the Christian earns to share with the Father whose rain and sunshine bless the evil as well as the good. We have to help men to live in a world which demands discipline and withholds rewards, whose triumphs need never be empty but are never satisfying, and whose defeats are never final. Our citizenship is in heaven but our present work is here on earth in the world to which God has given Christ and for which Christ died. A social order that purports to satisfy a human sense of justice at the cost of denying the real nature of man as a child of God made for an eternal destiny is an enemy the more dangerous because it appeals to something good in man. But it is not good enough.

Nor need we concede that our efforts towards justice and mercy, and the framework of culture we have already attained are without

religious value. The weaknesses and failures of the Western democracies are exposed for criticism. It is this bourgeoisie civilization that has taught its critics the standards by which they judge. That is a merit which deserves more recognition than it gets. The deviationists among us do not go in fear of arrest, torture and execution, nor are our workpeople disciplined by the threat of forced labour camps. It is nonsensical to suggest we have nothing worth defending and something more than nonsensical to suggest that what we have inherited is not worth the effort to keep and hand on to our children. It is because the ordinary man often finds it difficult to formulate the faith by which he lives that *Policy of the West* ought not to be missed.

* * *

We offer a welcome to *The New Outlook,* a quarterly magazine of 48 pages edited by Dr. J. V. Langmead Casserley (Mowbray, 3s.), the first of whose aims is "to help the genuinely religious mind to comprehend the characteristic needs and perplexities of the contemporary world in which it has both to survive and to commend itself". But it is not to be a journal for Christians only. "We are confronted by two distinct groups of people", says the Editor. "On the one hand we see those who believe that their religion is in principle a faith to save the world, but do not know enough about the world to see quite how it can be done. On the other hand, we find a group not less honest and sincere . . . who see clearly enough that the world needs a faith to save it, but honestly doubt whether Christianity, or any other known faith, is capable of doing the trick. . . . We visualize them as two closely-related groups . . . a group of religious people who are so profoundly religious as to perceive that either there is a worldly-wise way of being religious or religion is a mere pietistic irrelevance, and side by side with it a twin group of worldly people so seriously and conscientiously worldly as to see clearly that either there must be a religious way of being worldly or worldliness itself will degenerate into a mere succession of trivialities". There are also the Christian humanists: "men to whom nothing human is alien and nothing real irrelevant precisely because everything human and everything real belongs to God".

In a concluding paragraph under a sub-heading, *Can we survive?,* the Editor makes an appeal we commend and take leave to borrow. "If you have picked up this first number by chance and like the look of it, please become an annual subscriber at once. If you are already a subscriber, please do all that you can to persuade your friends to become subscribers also. Do not, we beg of you, on any account *lend your copy to them,* so that they will be deluded

into supposing that they need not subscribe themselves. This thoughtless and distressing habit has caused the death of more promising quarterlies than we care to contemplate".

There is a distinguished list of contributors and reviewers.

* * *

Mr. Harold Shepheard, the learned and venerable solicitor to the Congregational Union, replied to a long and forceful use of analogy in a speech at a recent meeting of the Council by quoting a learned judge of the High Court. "An analogy", said his Lordship, "is either the same thing, in which case it is unhelpful, or a different thing, in which case it is misleading".

Casualties among the sermons of members of the Council are reported to be high.

* * *

There is no reason to suppose that Mr. William Saroyan intended any comment on ecclesiolatry when he wrote his *Fable* about the man who had a 'cello with a single string on which he used to bow for hours at a time, always holding his finger in the same place. His wife endured this for months. Finally, is desperation she said, "I have observed that when others play that instrument there are four strings, and the players move their fingers about continuously".

"Of course the others have four strings and move their fingers about continuously", he explained patiently. "They are looking for the place. I've found it".

* * *

In spite of the most rigid economies wherever these are possible, the recent cumulative increases in the costs of production make necessary an increase in the rate of subscription to the *Quarterly* to **17/6 per annumn (post free) and 4/6 per single copy.** (Current subscriptions will be subject to the additional charge.)

The most effective counter to this movement of prices would be an increase in the number of subscribers, which can best come through recommendations from our present readers. There are many interested Congregationalists who do not read the *Quarterly*, and indeed many churches where it is unknown. We solicit this best of all forms of advertising.

CONGREGATIONALISM AND THE HISTORIC FAITH

By W. Gordon Robinson, M.A., B.D.

"In short, Sir", said Dr. Johnson, " I have got no further than this: Every man has a right to utter what he thinks truth, and every other man has a right to knock him down for it." Johnson was not, of course, speaking of Congregationalists, but his thunderous utterance, fortified with its intimidating "Sir!", might well be taken as a summary of what members of other communions often imagine to be the anarchy and nebulousness of our faith. "Everybody believes just what he likes"; "Nobody believes anything in particular", are often the accusations of the ignorant outside our denomination and sometimes the acknowledgment of the ignorant within. It is simply not true that Congregationalists have been wayward, erratic, and heretical in matters of faith; on the contrary, they have always claimed that history shows that Congregationalism has kept in the main stream of Christian belief. "As Congregationalists, we stand in the central Christian tradition, acknowledging the living faith first delivered to the saints and rejoicing in our oneness with Christ's people everywhere".[1] The popular misrepresentation arises from Congregational theory and practice with regard to creeds and standards of faith. Congregationalists have never been unwilling to draw up statements of faith both for individual churches and for associations of churches. Yet at the same time, they have shown an immediate and growing distrust and disuse of them. And "they have steadfastly resisted all tendencies to elevate common doctrinal statements into obligatory confessions, preferring to call them declarations or 'platforms', and every temptation to form presbyterian federations with legislative and jurisdictive courts."[2]

If we begin by examining some of the historic declarations and confessions of Congregationalism, not so much to discover their peculiarities of doctrine and of polity as to note the reasons why they were adopted or accepted, we can then proceed to discuss the reasons for their disuse and for the distrust by Congregationalists of these in particular and of statements in general. And finally, we can try to discover what takes the place of creeds and how the faith is safeguarded.

[1] The "Message to the Churches" of the Sixth International Congregational Council, 1949, *Proceedings*, p. 2.

[2] W. A. Curtis, *History of Creeds and Confessions of Faith*, p. 317.

Historic Confessions and Declarations of Congregationalism

(i) Robert Browne's *A Book which sheweth the life and manners of all true Christians,* published at Middelburg in 1582, the first traceable exposition of the principles of Independency out of which our modern Congregationalism grew. It sets down a series of 185 questions and answers, of which questions 2 to 34 are doctrinal, interpreting Calvinistically the nature and attributes of God, Providence, the Fall, and the Atonement; the others are related to Christian life and duties, and to Brownist polity. Nothing is here said to encourage the thought that this document is other than a declaration; it is not a creed, not even a confession, and it has no binding force. *Question One* is characteristic in its silence about subscription to any statement of doctrine or of polity. "Wherefore are we called the people of God and Christians? Because that by a willing Covenant made with our God, we are under the government of God and Christ and thereby do lead a godly and Christian life."

(ii) In 1589, three years before the full organization of the first separatist congregation in London, Henry Barrowe and John Greenwood, martyrs of 1593, prepared a statement entitled *A True Description out of the Word of God of the visible church,* alternatively known as the London Declaration. "It was looked upon by the Church in London as expressive of the views of the whole brotherhood. It is therefore essentially a Church creed" says Williston Walker.[3] That it was lacking in doctrinal emphasis is explained by Walker as due to the fact that the London Separatists were in full doctrinal sympathy with the predominantly Calvinistic views of the Church of England from which they had come out. There was no necessity to demonstrate doctrinal soundness. But this necessity was laid on them within seven years, and gave rise to:

(iii) *The London-Amsterdam True Confession* of 1596. The London church had been scattered and now met in Amsterdam. "Conscious once more of a distinct though divided corporate existence, and domiciled in a foreign city, the Church desired to define its doctrinal position lest it should fall under the danger of heresy, and to make clear its views of polity lest its separation from the English Establishment should seem unjustifiable schism".[4] The *Confession* contains 45 articles, some doctrinal, some concerning polity; the doctrine is largely Calvinistic, the polity continues the London Declaration's insistence on the rights of the congregation, which are grounded in the New Testament. Again in 1603, on the accession of James I, this same church in

[3] *Creeds and Platforms of Congregatinalism,* pp. 28 ff.
[4] *ibid.*

Amsterdam was moved to submit fourteen *Points of Difference between Congregationalism and the Church of England,* once more having formulated a statement, not for the sake of having and imposing a standard, but for self-justification and redress.

(iv) *The Seven Articles of the Leyden Church* of 1617 are another example of a statement evoked by pressure of circumstances rather than by any real desire to possess and apply a confession. The Scrooby Church, which had migrated to Amsterdam in 1607-8, and thence to Leyden in 1609, now desired permission from the King to settle in Virginia. John Carver and Robert Cushman presented the seven articles which contain "a minimum statement, almost an abnegation of Congregational views".[5] They must have been very far from representing even the common denominator of faith and practice; they smooth over the vital differences from the Church of England, and are a political document rather than a statement of faith or a standard.

(v) The Savoy Declaration *(A Declaration of the Faith and Order owned and practised in the Congregational Churches in England; agreed upon and consented unto by their elders and messengers in their meeting at the Savoy, October* 12, 1658*)* is, however, in a different category. It was the effort of representatives of 120 Congregational churches in and around London, meeting just after the death of Oliver Cromwell, but assembled with his approval, to prepare a declaration of doctrine and polity. After the Preface appears the "Declaration of Faith" which without actually repeating the Westminster Confession had little original except the omissions. Then came the statement on polity ("Of the Institution of Churches and the Order appointed in them by Jesus Christ") which is naturally Congregational in its emphasis. It is noteworthy that the Preface speaks out against confessions which become, by coercion, "impositions and exactions", and urges toleration. It is also noteworthy that the Savoy Declaration had little influence in England, though it had much in American Congregationalism.

(vi) The Heads of Agreement of 1691 are an interesting rather than a significant example of a negotiated agreement between Congregationalists and Presbyterians in and near London. Their leading features were Congregational (largely because, as Walker points out, Presbyterians had little immediate hope of pressing for a national Church, consisting as they did mostly of scattered congregations, and because liberty of judgment and action was necessarily involved, and here in an agreement the Congregationalists would predominate). But any acceptance of this statement

[5] W. A. Curtis, *op. cit.*, p. 320.

id not last long and failed to survive the breach caused by the rispian controversy.[6]

(vii) In the middle years of the eighteenth century, the ovenants of Congregational churches tended to contain doctrinal atements and confessions of faith. Thus, for example, the Church ook of Cannon Street Independent Church, Manchester, begun 1 1762, when the church moved to a new meeting house, sets down ie Westminster Confession in full and then a long description of The Constitution, Officers, Ordinances, Rules and Orders of a ospel Church" before the Covenant, saying, "And therefore ie said Confession of Faith, and the Discipline, Order and ractice of Independent Churches, is here wrote down, in order) be afresh assented to, and faithfully followed, by all those iat are already in the Church or may hereafter be received ito it". But by the end of the century and the beginning of the ineteenth, covenants of new churches had become briefer and onfessions do not often appear. It seems clear that these onfessions were called forth because of the low ebb of religion iroughout the country at that time, and especially because of the anger of Socinianism and Unitarianism.

(viii) *The Declaration of Faith, Church Order, and Discipline f the Congregational or Independent Dissenters, adopted at the nnual meeting of the Congregational Union, May,* 1833,[7] marks n entirely new departure and is significant in many ways. The Congregational Union of England and Wales had been formed two ears before, and then in 1832 John Angell James introduced to he Assembly a draft prepared by George Redford of Worcester. t was read, discussed, and forwarded to the churches of the Jnion with a covering note assuring them that there was not he most distant wish to impose a creed on others, and that such document was "but little required for our own information and nust necessarily be an imperfect statement of the sentiments held y us". It was because Congregationalists were being mistaken or Socinians or Methodists, said the covering letter, that a proper tatement of faith and order was required. The Declaration was ccepted in a slightly revised draft by a unanimous vote and ecame the manifesto of Congregationalism. It is a popular tatement of moderate Calvinistic doctrine and of Congregational Church polity. It had arisen by a general desire; it had been ubmitted to the constituent churches; it had passed the Assembly vith only a brief discussion and without any dissentient voice eing raised; but it was not a creed to be subscribed by ministers

6 see, for example, R. W. Dale, *History of English Congregationalism,* pp. 483f.

7 For details of the Declaration and its history, see R. W. Dale, *op. cit.,* Williston Walker, *op. cit.,* and Albert Peel, *These Hundred Years.*

and churches as a condition of membership of the Union. And as we shall see, it has fallen out of view almost entirely, and is probably quite unknown to most Congregational ministers with less than thirty years in the ministry, and to most church members.

(ix) Three very recent statements of the faith of Congregationalists must be noted to complete our survey. In the summer of 1948, a small committee of English and American Congregationalists drew up a brief and important document entitled *Congregationalism in itself, in its significance for the universal Church and for the political and economic life of the World*. The stress was on the church as a covenant fellowship and on its polity; concerning the faith, it said in its first article, "While Congregationalists do not require subscription to any man-made credal statements, they have never differed from other Christian communions in respect of the great doctrines of the Christian faith and have always claimed their place in the witness of the evangelical reformed Churches". The statement, which was drawn up in view of the Sixth International Congregational Council in 1949, was accepted by the Council, "regarding it not as a creed to be binding on any, but as an outline of principles for the guidance of Congregationalists, as a pattern for their corporate life, and as suitable for the information of all who seek to know for what Congregationalism stands".[9] In 1949 also, the Congregational Union of Scotland adopted a *Statement of Belief* which carefully expressed the faith which was common to the Congregational Churches of Scotland. It is a full document with a seven months' course of Scripture study appended. But again, the typical Congregational attitude is seen. "Lest the publishing of this statement should prove a stumbling-block to such of our number as find it difficult, if not impossible, to accept it as a whole, we affirm without reservation, the conviction fundamental to Congregational churches, that no formulation of the Christian Faith can be made binding upon the conscience of a Christian man".[10]

Most recent of all is a statement prepared by a representative committee, appointed by the Congregational Union of England and Wales, for the Faith and Order branch of the World Council of Churches.[11] The first part deals with principles; the second with "Affirmations"; the whole makes a document which is meant

[8] The text was given in *The Congregational Quarterly*, vol. xxvii, (April, 1949), pp. 101 ff.

[9] *Proceedings*, p. 14.

[10] *Statement of Belief and Syllabus*, p. 8.

[11] Printed in full, with an editorial comment in *The Congregational Quarterly*, vol. xxxiii, (October, 1950), pp. 301ff. and 298, and shortly to be published by the Independent Press, with the Statement adopted by the Sixth International Congregational Council.

to tell other churches what Congregationalism is and what it believes. But again, there is no imposition. "There is no authority which can issue a statement binding on all the churches. What follows is an account of the things most commonly believed among us."

2. *The Disuse of Confessions and Declarations*

Although Congregationalists have thus drawn up confessions and declarations for particular churches or for groups of churches, they have at once evinced a tendency to let them fall into disuse. The reason for this disuse lies partly in distrust of anything "man-made", partly in the impossibility of any external coercion upon churches and in the repugnance of churches to coerce individual members, and partly in the ease with which non-imposed creeds and statements can be shelved when the theological temper changes (or, to express it better, when the Holy Spirit leads men to deeper truth). But it is also worth our while to examine the why and the when of the formulation of our historic confessions and declarations, for such an examination will illuminate the reasons for their disuse.

Robert Browne's *A Book which sheweth* was, as we have seen, not really a confession of faith, but it usefully set out the details of polity. Similarly, the London Confession of 1589, while it became the "creed" of the London church, did not expatiate upon doctrine. The influence of both of these on church polity was persuasive and pervasive and owed nothing to imposition. The London-Amsterdam Confession of 1596 formulated its confession because of peculiar local conditions and not because there was any inner conviction that formulation was either necessary or essential. The *Seven Articles* of the Leyden Church in 1617 were also the result of special circumstances and not of the conviction of necessity. It was not until the Savoy Declaration of 1658 that Congregationalism began to feel the need of a statement. And when that statement was produced and accepted with unanimity, it "faded quickly with the problems of Richard Cromwell's Protectorate and the ruin of Independents and Presbyterians at the Restoration" (Walker). Equally short-lived was the *Heads of Agreement* of 1691, strangled by the fears aroused by controversy.

The *Declaration of Faith, Church Order and Discipline* of 1833 seems to have had everything in favour of its long continuance. It was the unanimous foundation charter of the Congregational Union, and from 1858 until 1918 it was annually printed in full in the Year Book of the Union. Yet as early as 1877, John Stoughton, when asked to say what was the attitude of his contemporaries to the Declaration, thought that, partly on grounds

of doctrine but even more because "such statements are now deemed unwise interferences with Christian liberty", the Declaration if newly presented would not be adopted by the Union.[12] The *Declaration* was dropped from the Year Book in 1921. The preface to that volume explained the omission as due to the costs of paper and printing after the 1914-1918 War. For a year or two the general index of the Year Book continued to leave a space without a page number, as though it was the intention to reprint the *Declaration* as soon as possible. Then the general index was re-shuffled and the *Declaration* has quietly ceased to be seen at all. It is now highly improbable that any will demand, or many allow, its re-inclusion.

A parallel story of almost deliberate disuse can be told of the confessions attached to covenants, and of the doctrinal articles of trust deeds. Covenants themselves were often mislaid and forgotten, and the last century was remarkable for the way in which our standard historians seldom mentioned the covenant basis of Independency, so that it is not to be wondered at that statements of faith were also neglected. Trust Deeds, too, have a habit of being mislaid. Not all of them contained statements of faith. "By the time of the Toleration Act of 1689 (and after) Nonconformists began to build chapels of their own—mostly with 'open' or non-doctrinal trusts; no creeds were specified and the chapels were simply dedicated to 'the worship of Almighty God' ".[13] Later, there were churches with doctrinal addenda to the trust deeds. But these are now generally kept safely away from common inspection and beyond the danger of any attempt to impose their conditions (if such conditions exist), or to begin a heresy hunt.

There have not been wanting those who have deplored Congregationalism's weakening dogmatism and its disuse of credial statements. There were protests against the *Declaration* of 1833. R. W. Hamilton of Leeds wrote, "The full-blooded dogma of the old school must be revived . . . Our Congregational Union symbol is to me unsatisfactory and lamentable";[14] there were later protests against its disuse, of which that of D. W. Simon, of United College, Bradford, is perhaps typical. He wrote in 1904, "Last year I had made up my mind to force on a discussion . . . of the proposed creedlessness of the new Constitution of the Congregational Union but gave it up . . . partly because I feel it is useless".[15] And there is today a fairly vociferous company, the numbers of which are difficult to determine, which deplores the amorphousness of

[12] Writing in Shaff's *Creeds of Christendom*, I, pp. 833-835, and commenting on this article in his *Recollections of a Long Life*, written in 1894.
[13] Mineka, *The Dissidence of Dissent*, p. 12.
[14] Quoted by R. W. Dale, *op. cit.*, p. 705, from John Stoughton.
[15] Quoted by F. J. Powicke in *David Worthington Simon*, p. 246.

Congregational doctrine and would possibly re-write a new statement of faith.[16]

On the whole, however, it is abundantly evident that the disuse of declarations has had the approval of the majority of Congregationalists.

3. *The Distrust of Confessions and Declarations*

Distrust of creeds has been so consistent a feature of the life of Congregational churches that nearly every confession or declaration has been off-set by an avowal of this distrust. It appears in the Savoy Declaration which "is not to be made use of as an imposition upon any. Whatever is of force or constraint in matters of this nature causeth them to degenerate from the name and nature of confessions; and turns them, from being confessions of faith, into exactions and impositions of faith". This has always been the attitude.[17] This suspicion of "imposition" recurs in the second outstanding general declaration of Congregationalism, the *Declaration* of 1833. Some of the preliminary notes are worth quoting:

1. It is not designed in the following summary to do more than state the leading doctrines of faith and order maintained by Congregational Churches in general.
4. It is not intended that the following statement should be put forth with any authority, or as a standard to which assent should be required.
5. Disallowing the utility of creeds and articles of religion as a bond of union, and protesting against subscription to any human formularies as a term of communion, Congregationalists are yet willing to declare, for general information, what is commonly believed among them, reserving to everyone the most perfect liberty of conscience.
7. They wish it to be observed that, notwithstanding their jealousy of subscription to creeds and articles, and their disapproval of any human standard, whether of faith or discipline, they are

[16] cf. article by J. T. Hardyman, "Congregationalism and Creeds" in *The Congregational Quarterly*, vol. xxv, (July, 1947), pp. 220 ff.

[17] The contention that Congregationalists have always been antipathetic to the imposition of creeds seems to be contradicted by the Salters' Hall Controversy of 1719, which split the Dissenting ministers of London into "subscribers" and 'non-subscribers" (to the first article on the Trinity in the XXXIX Articles). The majority of the subscribers were Congregationalists; of the non-subscribers, Presbyterians. It was the latter who, while disowning Arian doctrine, insisted that "no man should be condemned for refusing to sign human creeds". But the Congregationalists were right in their contention that the denial of the doctrine of the Trinity was an error contrary to the Scriptures and to the faith of the reformed churches, and that they dared not refuse to subscribe lest they refuse to defend a fundamental truth of the Christian faith. The proof of the rightness of their instinct in these peculiar circumstances lies in the defection of most of the non-subscribers from orthodox Presbyterianism into Unitarianism and the consequent declension of Presbyterianism in England.

far more agreed in their doctrines and practices than any Church which enjoins subscription and enforces a human standard of orthodoxy.

By the time that a *New Constitution* of the Congregational Union was drawn up and passed i n1904, a declaration of faith is omitted, and polit yis taken for granted.

The period between 1833 and 1904 showed a hardening of distrust, as the following representative quotations demonstrate:

> The most noteworthy fact in the arrangements and transactions of ecclesiastical bodies is the *abuse* of creeds and not the *use* . . It is sometimes important for Churches to state what they believe. But when we think it expedient to proclaim what we generally hold, our confession of faith is without ecclesiastical authority, and no one is required to bind himself to it by subscription. For the sake of distinction we call that a declarative and unsubscribed creed . . . The other method of applying creeds, which we conceive to be a misuse of them, is when they are issued by a governing ecclesiastical body.—(Henry Batchelor, article "The Rule of Faith", in *Ecclesia, Second Series,* 1871, p. 270).

> Looking at the principles of Congregationalism, which involve the repudiation of all human authority in matters of religion, it is impossible to believe that persons holding those principles can consistently regard any ecclesiastical creed or symbol in the same way as Catholics, whether Roman or Anglican, regard the creeds of the ancient Church. There is a strong feeling against the use of such documents for the purpose of defining limits of religious communion, or for the purpose of checking the exercise of free inquiry; and there is also a widespread conviction that it is impossible to reduce the expression of Christian belief to a series of logical propositions so as to preserve and represent the full spirit of Gospel truth.—(John Stoughton, writing in 1871, quoted by him in his *Recollections of a Long Life,* 1894, p. 385).

> It is obviously inconsistent with the principles of Congregationalism that any central authority should attempt to impose a creed either on the ministers or the members of Congregational Churches. If the attempt were made, a creed could not be enforced. . . . Nor is it consistent with Congregational principles for a particular church to draw up a creed and to require its acceptance by candidates for membership. . . . Nothing should be required of an applicant but personal faith in Christ. . . . In England, the Congregational tradition has been sufficiently strong, even when Congregational

principles have not been clearly understood, to prevent Congregational Churches from drawing up a formal creed and enforcing its acceptance as a condition of communion.—(R. W. Dale, *A Manual of Congregational Principles,* 1884, p. 186f.).

In this present century, we can turn to *Essays Congregational nd Catholic,* a symposium by Congregational scholars published t the centenary of the Union in 1931. Its writers show no trace f the temptation to make creeds. W. B. Selbie called attention gain to the denial by Congregationalists of "the efficacy, value, nd even legitimacy of creeds as tests of Christian opinion and tanding";[18] J. V. Bartlet echoed this;[19] Robert Mackintosh refaced his contribution with a brief account of his coming out rom Presbyterianism, and asserted that "the being and continuity f the Church depend, under God, not upon creeds or councils or ierarchies but upon the fact that the friends of Christ recognize ne another at sight[20]; C. J. Cadoux pointed out that "the lisapproval of any credal test for membership, other than personal rofession of faith in Christ, was clearly expressed at the Savoy onference of Congregational leaders in 1658, and has been main-ained ever since";[21] and Dr. Micklem began his study of Dogma nd Freedom from the starting-point that "Congregationalists have onceived themselves to be committed to 'the Gospel' but not to ny particular system or ecclesiastical creed. 'The Gospel' they ave taken to be a matter of divine revelation, theologies and reeds to be man-made and ephemeral".[22]

4. *What then is the Congregational safeguard?*

From the survey above, we can draw certain conclusions: First, hat the declarations and confessions of Congregationalism have lways been, in the words of Williston Walker, "witnesses to the faith and practice of the churches rather than tests for subscription"; secondly, that in the very nature of Congregationalism, there has been neither power nor authority to impose ny credal subscription upon churches and ministers, much less upon members; thirdly, that churches themselves have no wish to impose credal subscription and have moved away from any desire to do so even where covenant or trust deeds point that way; fourthly, that these seem to be negative attitudes. Has Congregationalism nothing better to say than "No", however firmly it says it? Or is its "No" rooted in things positive? Has it better safeguards of the Faith than creeds can ever give?

18 *op. cit.,* p. 129.
19 *ibid.,* p. 50.
20 *ibid.,* p. 107.
21 *ibid.,* p. 64.
22 *ibid.,* synopsis of chapter on p. 80.

Bernard Manning, whose insight was often so inspired, once tried to assess the reasons why Independent Dissent remained orthodox and vital in the dark days of the eighteenth century[23]. Some of the reasons for its vitality, he argued, were to be found in the reality of the church fellowship (where members were concerned for each other's faith) the close bond between ministers and faithful church members (so that each tended to confront the other, especially in the catechising of ordinands, with classical doctrine), and the form of divine service and the use of the hymns of Isaac Watts (which acted as a standard of faith and constantly reminded ministers and worshippers alike of the catholic, apostolic, evangelical faith). Here then were some of the safeguards. Are they operative still?

The great hymns (to which Congregationalists from Watts and Doddridge onwards have made an inestimable contribution) are an important standard of faith and a constant reminder of the Gospel as they rehearse in "the august notes of true Catholic theology and true Christian living"[24] the mighty acts of God in history and in the human soul. It is especially important that we should have a good hymn-book and that we should use it rightly. We who have no tradition of reciting creeds learn much of our theology and pass on much of our theology through the hymns we sing[25]. Emasculated, sentimental, and self-centred hymns, and hymns which are vaguely pantheistic or which celebrate the twilight of faith should have no place in our devotions. Similarly, if the fellowship of the church in its Church Meeting is profound and real, there is a further safeguard of true theology and of the true Christian living which arises from that theology. Church Meetings attended by a mere handful who spend their time in arguing and then voting on purely temporal and secular matters neglect one of the safeguards of the faith and ultimately degenerate into the individuals who say that "Nobody believes anything in particular".

Manning omitted to mention what has more recently been observed that some of our vitality came from the fact that Independent churches are covenant fellowships, and that this kept them strong in the faith when others went astray[26]. The present revival of interest in Church covenants is therefore promising. But Manning did notice a most important feature, the confronting of people by the minister, and of minister by the people with classical doctrine. Perhaps the ordinary church

[23] *Essays in Orthodox Dissent*, p. 185.
[24] B. L. Manning, *Hymns of Wesley and Watts*, p. 103.
[25] cf. article on "Isaac Watts: Some Bi-centenary considerations" in *The Congregational Quarterly*, vol. xxvi (October, 1948), pp. 300ff.
[26] cf. D. Coomer, *English Dissent under the early Hanoverians*, p. 19.

member is not nowadays so grounded in doctrine (is it partly because of the common decay of Bible reading and of attendance at worship?). Has the ministry continued to be trained in the faith? Congregationalists have always insisted upon a trained ministry, and must continue to do so. Ministerial training is more than academic, though that is rightly stressed. It is not always realized that the revival of Independency from the second half of the eighteenth century onwards was co-incidental with the rise of a new kind of academy for training ministers (of which that at Heckmondwike in 1756 was one of the pioneers). The older academies had high standards of scholarship, yet the men they trained often lapsed from the historic faith. The newer academies set out to train faithful ministers, and did so. Is it too much to claim that our colleges today stand in that same succession, and produce ministers who know what they believe and Whom they believe? And in these days of very real shortage of ordained ministers, are we producing enough ministers? and what provision are we making for producing lay preachers who faithfully proclaim the Word of God?

The non-Congregationalist may here interpose to say, "I told you so. Here is anarchy crept in again. For the great historic creeds you have substituted fallible human interpreters". The refutation of such a charge brings us to the supremely important safeguard—our belief in the working of the Holy Spirit within our fellowships. "Living doctrine springs from personal experience of the grace of Jesus Christ as made known to us in Scripture, and of His continuing presence in the fellowship of the Church . . . (Congregationalists) believe that their freedom on the whole from the heresies and even the latitudinarianism, which have troubled other communions, is due largely to their refusal to trammel the true latitude of Scripture in fixed and narrow formulae, and to their genuinely trusting in the freedom of God's living Spirit"[27]. Such a genuine trust in the operation of the Holy Spirit, held humbly, prayerfully and expectantly by ministers and people in their private devotion and in their gathering at worship and in the Church Meeting is not only our ultimate safeguard in matters of faith. Even to call it a safeguard is to speak on too mean a level. It is of the essence of our existence.

[27] Statement on "Congregationalism" in *The Congregational Quarterly*, vol. xxviii (October, 1950), p. 307.

NICOLAS BERDYAEV

By J. B. Coates

When Nicolas Berdyaev remarked "L'Existentialisme, c'est moi", the remark was more than a protest against the current tendency to identify existentialism with the atheistic variety of Jean Paul Sartre for which he felt an aversion. It indicated that the form of 'truth' we find in Berdyaev's writings is essentially 'existential' —that is to say, it expresses the way in which Berdyaev related himself to himself and his experience. All Berdyaev's thought is based on certain fundamental intuitions, themselves the expression of deeply felt impulses and needs. This might seem to make him a mere subjectivist, to deprive his teaching of universal application. Berdyaev held, however, that all the most significant thought is existential in the sense of being an objectification of the experience of the philosopher, the work of every great thinker thus turning on certain basic intuitions, themselves the reflection of how a particular sensitive and passionate person relates himself to life.

Berdyaev's central intuition rested, first of all, on a deep need to resist the pressure of the world and of society, a disposition towards revolt, opposition and dissent. Man seemed to him to be warped, degraded and defiled by the world, to be turned into a mere thing, to be made an instrument of forces and purposes over which he has no control. Berdyaev was especially conscious of the pressure of custom, of convention, of traditional beliefs, and of the demands, sometimes made with a troublesome insistence, of the people and groups with which he came into contact. He found it difficult to believe that any significant experience or thought could arise except in persons who felt a spiritual and intellectual disquietude in the presence of established social and religious forms. Such a sense of dissatisfaction with the world is almost necessarily accompanied by a desire to transfigure it, to affirm a world of value, of beauty, of truth through which it can be transformed. This world must be made by each person for himself through his own creativity. Berdyaev remarks that the person who resists the pressure of the world finds in himself his own chaos, his own turmoil of ill-defined longings and uncanalized energies which it is his task to transform into ordered and meaningful activities. This he can only do by relating himself to the world, involving the two tasks of taking the world into himself and entering into communion with others. Berdyaev has

written with eloquence on the capacity of personality to receive into itself the whole universe of human experience and to create from it what is individual and unique in its form. Thus at one and the same time he feels the emptiness of human contacts and the desire for communion with others; he feels at the same time a sense of the slavery imposed on him by external reality and a desire both to meet the demands of the world and to transform it through his own valuations.

Berdyaev felt that the world must seem flat and insipid to anyone who had no sense of a Mystery beneath and beyond the world, who had no awareness of depth and infinitude, and could not find this depth and this Mystery within himself, a source of energy, of inspiration, of creative endeavour. His belief in God is essentially an expression of this sense of Mystery. Berdyaev attaches little importance to the traditional proofs of the existence of God; he finds the ontological, teleological and other formal proofs of God's existence unconvincing; they do not speak to his condition; he is unable to think of God as a 'necessary being', a Being whose existence follows from the rules of logic. In his view God *is*; He is experienced; He is a living God; He is the mystery at the heart of man's being; He is that freedom, that creative spirit, which man can find in himself if he knows how to escape from the pressure of the world and of society. Berdyaev remarks, "My thought is deeply rooted in an initial act of faith. Nothing and nobody can shake this faith; it is beyond all purely intellectual relations and I am unable to give an adequate account of it. I see myself immersed in the depth of human existence and standing in face of the ineffable mystery of the world and all that is. And in that situation I am made poignantly and burningly aware that the world cannot be self-sufficient, that there is hidden in some still greater depth a mysterious, transcendent meaning. The human mind is confronted with 'something or someone' which is felt as a transcendent presence, as the 'wholly other', even where it is also felt as within man; this transcendent presence is God".

God, says Berdyaev, is present in man as spirit, fire, freedom, grace, love, as an energy which seeks truth, beauty and community. But man's life displays a dualism; besides the divine life which is potential in him there is his nature as it is determined by his instinctual energies and by social forces. Man can never escape from the tension in him between the divine and the human elements, but the human in him can become "divine-human" in so far as his life is interpenetrated by love and creativity. Man, says Berdyaev, is "called" to freedom, yet he has at the same time a strong disposition to slavery, to submit not only to social forms and to instinct but to various doctrines through which he can be

saved the labour of thought, of discovering his own "existential" truth. Freedom is Berdyaev's primary affirmation. He is suspicious of all fixed religious beliefs, which to him are "objectifications", the conceptual expression of the experience of some creative thinker of the past. The life of freedom is the life of the individual seeker, feeling from time to time a sense of certainty emerging amid his strivings. Such an experience of freedom, says Berdyaev, is far from being merely a sense of deliverance and release; it is a burden, a source of tragedy and pain. Yet he himself can find no meaning or value in life without freedom.

The problem of freedom is also the problem of creativity. There is a genuine emergence of new things and new values in the world through man's creative acts. The fact that man is a genuine creator does not mean, of course, that he can create without a medium. One of his most remarkable gifts, indeed, is his ability to use for his purposes the whole universe of experience, the world provided by nature, by history, by science, by human community, in all its superabundance. Nevertheless, it is characteristic of the creative act that it is not wholly determined by its medium, that it expresses something which cannot be traced either to a cause in the external world or to some fixed repository of ideal forms. Creation is the expression of an unpredictable movement from within outwards and in that sense is out of nothing. Berdyaev uses the expression 'uncreated freedom' to put forward the view that in a genuinely free act man is not determined by anything which is not himself, neither by God nor by some previous state of his own personality, nor by environmental influences, nor by any psychological process of which science can discover the laws.

Berdyaev has been accused of dualism because of his conception of 'uncreated freedom'; it is argued that if man's freedom is not created and given to him by God it must be traced to some other non-divine source, so that there must be two antithetical principles in the cosmos. Berdyaev's reply is to say that freedom and creativeness, by their nature, are not wholly susceptible to rationalization. All one can do, in his view, is to interpret the relation between God and man as man experiences it. And that relationship, in Berdyaev's view, is one of freedom. God exercises no compulsion on man. But Berdyaev recognizes that his view is an objectification of his experience in the world; behind that is the transcendent Mystery, inaccessible to us, in which, no doubt, all antitheses and contradictions will be resolved.

Berdyaev's determination to interpret religious issues in terms of his experience and his profoundest intuitions, even if doing so involves him in apparent contradiction, is seen in his attitude to

the problem of evil. On a monistic view God must be present in all evil, destruction and suffering, as He must be present in the objective and social order by which man is enslaved. On such terms, says Berdyaev, faith in God would be impossible, and rebellion against Him would be justified. God, Berdyaev insists, is freedom, creativeness and love. There is no power in God. He does not seek to determine man, nor has He the power to do so. All theological doctrines which seek to reconcile an almighty and benevolent deity with the misery of the world seem to Berdyaev to be intolerable rationalizations. He prefers an untidy metaphysical picture to a view that is in conflict with his experience of a God-relationship.

When Berdyaev in his youth broke with the life and traditions of the gentry, he joined the revolutionary movement in Russia and found himself in the midst of the Marxist world. He became a convinced Socialist, regarding the usual arguments brought by liberals and individualists against Socialism as fallacious and frequently hypocritical. Yet his basic love of freedom soon revealed to him elements in Marxism that were favourable to despotism, to the system prefigured by Dostoievsky in his 'Legend of the Grand Inquisitor', a system which has since been established in Russia. Whenever there was a clash between person and group, between person and society, Berdyaev invariably took the side of the person. His first book was an expression of his conviction of the independence of truth, goodness and beauty *vis-à-vis* the social environment and the class struggle. The 'class-truth' of the Marxists seemed to him a wholly contradictory and meaningless expression, though there could be 'class-untruth' in the sense that certain false ideas that favoured the interests of a class were likely to be widely accepted in that class, and certain circumstances might be more favourable than others to the assimilation of truth. In the early years of the century he found himself up in arms against Lunacharsky, under whose rule as Commissar of Education he was later banished from Russia. Berdyaev believed in the autonomy of truth and knowledge, while Lunacharsky regarded truth as being determined by social conditions and as being, in the present age, determined by the interests of the proletariat in the class struggle. What was at the bottom of Berdyaev's attitude was his sense of personal destiny, his fervent belief that it was his own creative afflatus that must decide his standpoint, so that social and historical conditions were never more than factors to be taken into account. The 'truth' which he accepted must be the 'truth' as he saw it and not a so-called 'truth' based on the exigencies of a party.

Writing later to make clear his attitude to Communism,

Berdyaev affirmed that his opposition to it was never based on any desire to preserve this or that social and political order, but solely on the ground of the freedom of the human person. He believed that the organization of natural resources for the benefit of all would tend to make men more not less aware of the true values of life. But his socialism was personalistic, not authoritarian; it precluded the belief in the primacy of the State over the person, for it sprang from a recognition of the supreme value of each individual as being made in the image of God and endowed with a free spirit. He could not consent to any externalization of the human conscience or its transference to the collective.

Berdyaev called himself a Personalist, his Personalism being compounded of two interdependent elements. There was, first of all, the conviction that we have seen to be at the root of all his thought, that man only becomes a person by refusing mere compliance with society, by determining himself from within. In an early work Berdyaev quoted as a motto for the Personalist who was resolved to live by his own light the words of Pushkin, "Thou art a king, live alone and freely tread the open road whither thy lordly mind induces thee". The personality of man was not a ready-made datum; man made it as he created and re-created himself through his decisions, his moments of insight; self was primarily an act. There were always two sides to the personal life; on the one hand there was the movement towards solitude and independence *vis-à-vis* the world, and without this withdrawal the depths in man could not be explored; on the other hand there was the life of communion with other men; without a certain openness and generosity in relation to the world personality was impoverished. Berdyaev's personalism was never a subjectivism; he sought to be present 'dangerously and freely' in the world.

The second aspect of his personalism was its political aspect. Berdyaev lived through two revolutions in Russia, feeling broadly in sympathy with both, yet both were profoundly disillusioning, and both confirmed his original conviction, expressed in his earliest works, that a political revolution would suceed only to the extent that it was personalistic in character and sought a transvaluation of values as well as a social change. This meant that the 'moral passion for the regeneration of man' must be uppermost in the minds of the leaders, that it must be aristocratic in spirit if democratic in political aims, that it must at all costs respect the person and make no attempt to establish any domination by the State in the sphere of religion, philosophy, and the creative arts. "When people tell me," says Berdyaev, "that a new order is to be brought about and man is to be released by a change in the mechanism of society, I want to say to them: for God's sake refresh

your memory. There was never a time when man was freed by society; he was always at its mercy, at its secular or religious mercy . . . . A new 'order' will arise on the ashes of all orders and as a result of the only effective, the personalistic revolution".

Berdyaev remarks that the type of philosophy which he dislikes most is naturalistic metaphysics, which is concerned only with objective and scientific thinking and sees everywhere objective realities, unchangeable entities, to be analytically examined. "The impact of such a philosophy," he says, "is to freeze cold everything it touches", man's mind falling under the compulsion of the objective. His concern is rather to show how man can create an 'existential' reality through creativity and love. Berdyaev's Christianity, like his philosophy, is existential. He is not particularly interested in that form of Christian apologetics which seeks to demonstrate the truth of Christianity through the evidence of the historical record. He feels that, as soon as we go into Christian evidences in a truly scientific spirit, we find ourselves in inextricable difficulties; he cannot pin down his faith to "precarious, uncertain and ambiguous facts of historical time". His interest in Christianity is in its symbolical representation of spiritual realities; in his view the true, the existential Christianity, is mythical through and through. Thus what is of primary significance in Christianity is the conception of Christ as the God-man; through Christ we recognize that man is both human and divine, that he can find the divine in himself in love and creativeness, and can thus transform the human in him into the divine-human. If there is thus the presence of the divine in man, so, in Berdyaev's view, there is the presence of the human in God. God is human in His need for love, in His need of man. God needs man for the realization of His purposes. One of the deepest convictions of Berdyaev is that there is a 'creative becoming' of God to which man can contribute. Berdyaev admits that to talk of the relation of God to man in this way is to be 'avowedly mythological', but this mythology seems to him to express the most significant spiritual realities, and it is only in so far as faith in Christianity expresses such realities that it has value.

Berdyaev gives a similarly symbolical interpretation to all the other central Christian doctrines. The doctrine of the Kingdom of God is the faith that man's historical mission is to build a world in which the free, creative spirit in man will interpenetrate the natural man; the doctrine of the Fall symbolizes the truth that man's nature is fallen so that he is largely the slave of instinctive impulse and social necessity. The Crucifixion symbolises the truth that the victory of the spirit involves the death of the natural man, though that death should take place, not through

the mere denial of natural impulses, but through their being transfigured by love.

Revelation, to Berdyaev, is an inward experience; he is suspicious of the idea of historical revelation except in so far as it is recognized as an objectification of a particular spiritual experience and consequently as reflecting the imperfect state of man's consciousness in any particular period. The disposition in man to identify himself entirely with one particular revelation in history, to prefer the comfort of believing in some doctrine of supposedly immutable significance to the stress and strain of relating himself personally to the divine spirit, is evidence to Berdyaev of man's fallen condition. Thus the Christian revelation should be regarded only as a stage in universal revelation, for new truth is being continually revealed to man through the immediate contact of experiencing souls with the transcendent Mystery. This revelation intervenes in and shines through history, but it is not, strictly speaking, a historical revelation; rather does it mark a victory over all historical revelations and historical judgments.

Holding such a mystical view of Christianity, Berdyaev inevitably finds himself critical of the many historical forms of Christianity, and indeed he remarks that 'all religions have turned out badly'. Christianity has too often been brought to the level of human, all too human, instincts and turned into an instrument of social mystification, or a rallying point for the evasion of Christ's truth, thus preventing its revolution from taking effect. Sometimes Christianity has covered a basic materialism, becoming something very close to the sociological phenomenon into which Marx analysed it, the instrument of a dominant class, often semi-political in its organization. Of the history of Christian dogmas and of the Ecumenical Councils Berdyaev remarks that few things are more expressive of human pettiness, treachery and fraud. Both Protestant and Catholic Christianity seem to him to have been in part corrupted by slavish conceptions, among which he selects the view that man is essentially evil, that whatever good we find in him is the work of divine grace. He criticizes Catholicism, in particular, for being authoritarian and legalistic, for seeking to bring men into the fold by coercion and political pressure; for its disposition to regard Christian truth as 'objective', in the sense that it can be accepted without the believer feeling any divine call or any awareness of the life of the spirit; and for seeking to stereotype the mentality of a particular period, that of Aquinas, as if it had immutable significance.

Berdyaev's experience of contemporary Christianity, he tells us, has been hardly more reassuring than his impressions of the historical Church. During his exile in Paris he attended many

nferences of Western Christians. They seemed to him to be in e grip of religious reaction, however much their intellectual and ıltural standards might surpass those of Russian Orthodoxy. his reaction took the form of a 'return', a going back to all kinds things in search of stable authority amid the uncertainties of ıman existence. Both the neo-Thomists and the Barthians disayed the same craving for spiritual security. The spirit revealed as the complete antithesis of that 'existential Christianity' which erdyaev was anxious to see, a spirit which would face man's actual tuation in all its baffling perplexity and interpret it in terms of ving spiritual realities.

Berdyaev describes his philosophy as 'existentialist' to indicate e fact that his views are the mirror of his experience, but he has ever felt a desire to attach himself to any philosophical school. he greatest influence on his early thought was Kant. In his stinction between the realm of phenomena and that of 'things themselves', Kant provided him with something that became ndamental in his thought, the distinction between the order of ature that can be studied objectively and the order of freedom which man is in relation with the transcendent. He found himlf out of sympathy, however, with the form taken by Kant's oralism, his glorification of abstract moral codes, supposed to ave behind them the authority of the categorical imperative. erdyaev lays stress on the radically individual, unique and nrepeatable character of moral situations and moral values. To ffirm a universally valid body of morality was to forget the uniqueess of the person and of personal relationships and the very ifferent levels at which personality operates. Concepts of duty ight be powerful instruments of depersonalization and enslavement. Berdyaev sought to create an ethic which was the free xpression of the spirit responding to the divine call. If Berdyaev as only in partial sympathy with Kant, he was much more critical f post-Kantian idealism as represented by Fichte, Schelling and legel. These thinkers eliminated the Thing in Itself and Transendence, and substituted necessity for freedom, the whole movement culminating, in Hegel, in the triumph of the dialectical ystem and of the State over the person.

Berdyaev's existentialism was in no sense derived from ierkegaard, whom he did not read till late in life, and whose orbid exaltation of sin was profoundly repugnant to him. He cognized that St. Augustine, Pascal, Maine de Biran and even quinas had marked existentialist tendencies; indeed this was true f all thinkers who emphasized the concrete and individual as gainst the general and universal. As far as the contemporary xistentialists are concerned, he was most in sympathy with Karl

Jaspers whose teaching seemed to him to possess genuine profundity and insight. Sartre, however, Berdyaev regarded as something of an 'intellectual playboy', many of his interpretations being plainly designed to shock. Sartre described the world as incoherent and absurd, while man's nature and existence inspired him with nausea. Yet Sartre sought to raise on such a metaphysic the banner of the authentic personality. Heidigger seemed to Berdyaev to have attempted to put a genuinely existential experience into a straitjacket of 'categories' which were quite unsuited to it; however, he did not deny his remarkable philosophical gifts. In general, as we have seen, Berdyaev was in sympathy with the existentialist school, especially because they did not seek to fit human existence into a neat intellectual pattern but showed man and the world as torn by contraries, so that any true picture must contain elements of paradox.

Nicolas Berdyaev was a philosopher of a type that is becoming increasingly uncommon. He was primarily an inspirational thinker, a religious philosopher. No one could be further removed from the typical British philosopher of our time, with his extreme caution, his care for precision, his preoccupation with analysis, with the logical form of statements, with problems of semantics, with the scientific method. Berdyaev always spoke from intuitive insight; he affirmed; he declared his faith; he spoke his convictions. He gave a passionate statement of beliefs that sprang from an intense inner life. He was completely fearless, showing no concern with any kind of orthodoxy, political or religious. He called himself a Christian because he believed that his thought was in the Christian tradition and because he was repelled by scientism and naturalism and the fashionable positivistic metaphysics, but he was fiercely critical of almost all historical and contemporary Christian trends and held that today Christianity has to be interpreted anew. He was no less critical of the various schools of Socialism, with their preoccupation with the mere mechanics of social life, yet he called himself a Socialist. He was an apocalyptic thinker. He held that there is a purpose in history with which it is man's destiny to co-operate and which is concerned with the religious transfiguration of life. He saw that transfiguration in terms of what he called 'a personalist transvaluation of values'. He looked forward to a world in which the average man is no longer determined, as he has been in the past, by the political or religious collective, but realizes the uniquely personal, the creative, what Berdyaev regarded as the 'divine' in himself, so that the world becomes transformed through the fire and grace springing from within and between persons.

While his writings are the direct expression of a burning inner

fe, Berdyaev was the furthest possible removed from the typical ontemplative and mystic. To the end of his life he was passionately ngaged in the religious and political disputes of his time. He lived ı a revolutionary age and was himself inspired by the revolutionary pirit, however much he realized the limited value of reforms that o not express or help to bring about a change in the spirit of man.

Berdyaev seems to me to possess genuine greatness. He was man of immense learning and great intellectual power, but his reatness sprang primarily from the breadth and intensity of his xperience and the fervour of his prophetic vision. With certain urning convictions as the nerve centre of his thought he brought ıto a synthesis the whole record of history, the total heritage of ıought both ancient and modern, as well as his concrete experi- nce of the modern world. His basic intuitions seem to me to have n essential sanity and rightness. If mankind succeeds in over- oming its present crisis, it will be through the increasing emergence f the personal in man, involving an increase in man's power to ıtegrate himself and to relate himself to other persons and to is situation through his own creative energies. This conception f the freedom of the spirit, Berdyaev has expressed with irresistible re and eloquence.

THE NATURE AND POWER OF COUNCILS: AND OTHER MATTERS THEREUNTO BELONGING[1]

By Douglas Horton, M.A., D.D.

> If ever I saw the beauty of Sion and the glory of the Lord filling his tabernacle, it hath been in the manifestation of the divers graces of God in the church, in that heavenly harmony, and comely order, wherein by the grace of God we are set and walk . . . Now that the church, commonly called visible, is then most truly visible indeed, when it is assembled in one place; and the communion thereof then most full and entire, when all its members inspired, as it were, with the same presence of the Holy Ghost, do from the same pastor, receive the same provocations of grace, at the same time and in the same place: when they all by the same voice, "banding as it were together," do with one accord pour out their prayers unto God: when they all participate of one and the same holy bread . . . This singular and sole assembly may, under Christ the head, use and enjoy every one of his institutions: the communion of saints combined together in solemn and sacred covenant, the Word of God, sacraments, censures, and ministrations whatsoever by Christ appointed, and therewith, the same Christ's most gracious presence.[2]

These words of John Robinson, uttered in 1610 and 1619, describe the event through which Congregationalists are in process of changing the world. Others—all honour to them—are making their own welcome contributions to humanity's well-being in their own way, but surely no way can be more central, no ground can be more fecund, than that on which Congregationalism has seen its destiny and established all its hopes: *the free meeting between God, revealed in Christ and his Holy Spirit on the one hand, and on the other congregations of expectant people.* That confrontation has in it all the elements of creativity and redemption which human beings and their society need for their salvation.

It would be a grateful undertaking, on this occasion, to marshal and enumerate the general political and economic changes which

[1] An address (abbreviated) delivered to the Assembly of the Congregational Union of England and Wales in May, 1951. The title is taken from a chapter heading in a booklet of 1654—*The Result of a Synod at Cambridge in New England, Anno, 1646.*

[2] John Robinson, *Works,* 1851, vol. 2, p. 223, vol. 3, pp. 13, 15.

have flowed from the experience which Congregationalists have had in the church service. It was because Henry Jacob in 1613 saw that the virtue of that experience would depart from it if the worshippers were under ecclesiastical compulsion that he set forth the "Attestation of many Learned, Godly, and famous Divines, Lightes of Religion, and Pillars of the Gospell, justifying this doctrine, viz., That the Church government ought to bee always with the peoples free consent."

And it was in good part because he and his brethren supported that revolutionary doctrine that you in Britain and we in the United States enjoy as much of democracy in the State and in industry as we do. The self-dignity of groups of redeemed people is expressed in whatever field they enter.

* * * *

The History of the Council in Congregationalism

In the first privately printed book that ever came from a press in North America, John Eliot, the Apostle to the Indians declares:

There be two holy Publick Societies famous in the Gospel:

1. A Church of Believers.
2. A Council of Churches[3]

Since he wrote those words, and especially in these later generations, the Council has risen into prominence throughout the Congregational world. It is called by various names in the several nations and by different names within a single nation, to distinguish its several types—*union,* for instance, as here in Britain, *conference, convention, association,* as in the United States. Everywhere and always it is an ecclesiastical body whose members are elected to it by other bodies, whether local churches or other councils.

The history of the idea of the Council in Congregationalism is the history of the development of Congregationalism, especially in our modern day. If therefore we can understand what a Council really is, in nature and power, we shall be able more confidently to advance into the future. My thesis is that *a Council is a kind of Church,* the same kind that John Robinson described—and we may therefore expect from it, if we develop it as a church, the same kind of effect upon its own social milieu and upon itself, which any congregation, dynamically obedient to Christ, produces.

In the older Congregational writers the word *Synod* is found far more frequently than the word *Council.* The Synod was a Council *ad hoc,* meeting not regularly but only as occasion required. The word itself and the kind of Council it stood for were special favourites among Congregationalists. They found in the word a mark of distinction between themselves and their contemporary

[3] *Communion of Churches* (Cambridge, 1665), p. 1.

Christians. For our purposes the word *Council,* since it includes the synodical idea, seems preferable.

Our historians today seem to be reaching unanimity as to our origins. Congregationalism may be said to have been a gene in the body of the great Church from the beginning. It gave evidence of its presence in many eras, and not least in the movements of Martin Luther on the Continent (especially in his earlier years) and of Robert Browne in Britain a hundred years later; but it emerged corporeally as a recognizable continuity only in the first years of the 17th century among those Puritans of the middle way who abhorred the separateness of Separatism as cordially as they did the authoritarian possibilities of Presbyterianism. The true fathers of Congregationalism were all of them Englishmen, most of them refugees from time to time in Holland, and many of them finally migrants to America.[4] Among them were Henry Jacob of the Millenary Petition of 1603, the preacher Paul Baynes, who died in 1617, the pamphleteer William Bradshaw, who died a few months later, John Robinson, converted from his rigid Separatism about 1618, and, above all, for theological acumen, William Ames, who, dying in 1633, left to younger men like John Cotton of Massachusetts and Thomas Hooker of Connecticut, writings which outlined his position with the crisp clarity of genius. The star of John Owen had not yet, of course, become visible.

These men envisaged two media through which congregations might hold together: (a) the State and (b) the Council. Into the story of the more or less intimate relationship of Congregational churches to the State during the Commonwealth in England and until the early 19th century in New England (more intimate in New England, less so in England) we cannot enter now. In the year 1621, however, there was obviously no hope of developing any connexionalism through the State either in England, where the first James sat firmly on the throne, in New England, where were insufficient settlements as yet to form a State, or indeed in the Netherlands, whither many Puritans had fled, for there the State was foreign.

The Council offered another hope—but there could as yet be no Council in England, even under so moderate a person as Archbishop Abbot, nor in New England, for want of churches. In the Netherlands, however, there were English churches of the Congregational turn of mind in Delft, the Hague, Utrecht, Rotterdam and sundry other cities, as well as worshipping groups of the same spiritual mould in the English garrisons stationed elsewhere in the country. What

[4] Champlin Burrage, *The Early English Dissenters* (London, 1912) p. 33 and *passim.*

Perry Miller, *Orthodoxy in Massachusetts* (Cambridge, U.S.A., 1933, pp. 75ff, and *passim.*

ould have been more natural than that the first full-fledged ongregational Council of permanent standing should have risen nto being in the Netherlands at that time?

It is sufficient to note the fact of the existence of the so-called nglish Congregational Classis in the Dutch Netherlands from 1621 ntil the year 1635[5], when it was overthrown by the long arm of harles I. This was a seed-bed from which flowered projects which ad to wait for their full development until English or New English ries were more propitious. It would be carrying a very large coal o Newcastle to attempt to recite to the members of the Congre-ational Union of England and Wales the absorbing and emarkable story of the development of the conciliar idea among nem since the days of Oliver Cromwell. Since, however, it is pparent that in the future your Congregational paths here and urs in the States are happily destined to considerable convergence, ou may be interested briefly to note where the Council has found place among us.

From the very first, Synods *ad hoc* were called for. Cotton Iather describes the formation of the first Congregational Church n American soil in 1629 in language which might be used, *mutatis nutandis*, for the setting up of churches by vicinage councils on hat side of the Atlantic during all the centuries since:

> . . . having the . . . approving Presence of Messengers from the Church of *Plymouth* (which, of course, had been gathered in the Netherlands), they set apart the Sixth Day of *August*, after their arrival, for *Fasting* and *Prayer*, for the settling of a *Church-State* among them, and for their making a *Confession of their Faith*, and entering into an *Holy Covenant*, whereby that *Church-State* was formed".[6]

suppose there may have been values for the Church which ame out of the long alliance between our churches and the State in New England, though I have never discovered them; and ndoubtedly one of the afflictions suffered by the churches from that onnection was the want of necessity for building up a strong cclesiastical organization among themselves—a negative con-equence, to be sure, but none the less deadly. For two centuries he churches of a district never drew closer in their ecclesiastical, s distinguished from their State, relationships than they could each through regular ministers' meetings and the irregular vicinage ouncils, called when occasion demanded.

By the time Williston Walker wrote his *History of the Congrega-ional Churches in the United States* in 1894, he could say:

> The increasing desire on the part of the churches for consultation and local helpfulness has led to the general introduc-

[5] Raymond Phineas Stearns, *Congregationalism in the Dutch Netherlands* Chicago, 1940).

[6] *Magnalia*, p. 18.

> tion into New England . . . during the present century, of district . . . meetings for discussion, composed of representatives of the churches and of the ministers, usually under the name of "Conferences". . . . These "Conferences" . . . are meetings for friendly discussion, and for the choice of representatives to State and national assemblies. In the West, however, the "Associations" were early and generally composed of representatives of churches as well as of ministers.

Today throughout the United States, the Congregational Christian Churches (the name we assumed at the time of the union with the Christian Church in 1931) are all affiliated with Associations. Of the latter there are about 250, the average being composed of delegates from 22 churches.

Synods *ad hoc* were also early called for at the level of the whole colony. The Synod of 1662—actually so named in the history books—was called by the legislature of the Massachusetts Colony and was representative of Massachusetts only. So also was the "Reforming Synod" of 1680, which adopted the Savoy Confession, with a few infelicitous changes, in order to declare the essential unity of belief among the Congregational Churches both of Old and of New England. The Saybrook Synod of 1708 was similarly called by the Connecticut legislature and attended by Connecticut representatives only. This body adopted not only the Savoy Confession, with the Massachusetts adaptations, but also the "Heads of Agreement" which had been drawn up here in London in 1691. But when these Synods adjourned, it was *sine die,* and the place thereof knew them no more.

It was outside New England, still atrophied from the alliance with the State, that permanent bodies for the discussion of general problems took their start at the level of the several States. The first one, organized in 1834, was called "The General Association of the Congregational Churches and Ministers of New York". This movement had to wait, however, for its full florescence until the nineteenth turned into the twentieth century. From 1903 to 1933 Councils, now generally called Conferences, were organized in all the States of Congregational strength. From that time to this we have seen in these Conferences what has rightly been called "A Major Development in Congregational History",[7] the key to which is undoubtedly the appointment of a man (in at least one case a woman) in each State who gives full time to the Conference. The duties of our Superintendent roughly correspond to those of your Moderator. It is interesting to note that the name Superintendent is giving way in many Conferences to that of *Minister of the Conference.*

[7] Charles C. Merrill, *The State Conference* (Boston, U.S.A., 1946), subtitle.

It is hardly credible that there was no meeting of even a temporary Synod on a national scale in America from 1648, the year of the closing session of the Cambridge Synod, until 1852, when the so-called Albany Convention met, less than one hundred years ago. The National Council finally arrived in 1871, forty years after the formation of the Union of England and Wales, but even in the early days of its weakness, with a secretary whose chief task was to look after the occasional correspondence addressed to the Council, a registrar who assembled annual denominational statistics and a treasurer who held the thin purse, it was so obviously in principle a vehicle adequate for the life of a national communion that in 1913 it expanded to its complete estate with powers to "foster and express the substantial unity of the . . . Churches in faith, purpose, polity, and work. . . ".[8] In 1931 its ecclesiastical functions were turned over to the General Council of the Congregational and Christian Churches, at the time of the union of the two fellowships.

The Material Cause of a Council

What then is the nature of a Council?

For my own part I am convinced, as I have said, that the best understanding of a Council is had when it is viewed as a kind of church. It is obviously not a local church, not an ordinaary congregation. Its own significance may be brought out, however, when one notes its correspondences with and departures from a local church in classical definition.

The idea of regarding the Council as a form of church, by the way, is not new. John Cotton in that extraordinary book of light and learning, *The Keyes of the Kingdom of Heaven and the power thereof*, exclaims, "What is a Synod else but a Church of churches"?[9] What indeed? And if an impermanent Synod may be so called, how much more a standing Council! Older Congregationalists had said that a Council was not a church. So William Bradshaw in his *Englishe Puritanisme* in 1605:

> . . . *every . . . Congregation . . . of men, orderlie joyneing together in the true worship of God, is a true visible church of Christ, and . . . the same title is improperlie attributed to any other Convocations, Synods . . . or assemblies whatsoever*".

John Robinson in 1610, however, had come rather close to calling a Council a church. He observes:

> . . . it will be said, May not the officers of one, or many churches meet together to discuss and consider of matters for

[8] *Constitution*: preamble.
[9] p. 94 in reprint of 1843.

> the good of the church, or churches, and so be called a church . . . or the like? I deny it not, so they infringe no order of Christ, or liberty of the brethren, they may so do, and so be called in a sense . . .[10]

May we not simply say of these opinions that though Bradshaw was right in denying that a Council is an ordinary church, the others are right in admitting, or almost admitting, that it is a kind of church?

The difference between a local church and a Council lies in what our fathers, like good Aristotelians, would have called the material cause. John Davenport laid down the rule, as it was universally accepted by Congregationalists, "that all and only such grown persons be admitted Members of particular Churches, who make such a publick profession of their Faith, as the Church may, in charitable discretion, conceive hath blessedness annexed to it, and is such as flesh and blood hath not revealed to a man, but our Heavenly Father".[11] Contrast with this the definition of a Synod reported from the first session of the Cambridge Synod: "an orderly Assembly of qualified Church-messengers (Elders and other Brethren) in times of controversie and danger".[12] A Council with regular meetings would not necessarily assemble only in times of controversy and danger, but it would be similarly composed of qualified Church-messengers. In short, the material of a local church is Christian individuals, and that of a Council is Christian individuals directly or indirectly appointed to it by their churches.

* * * *

The Power of a Council?

What now is the power of a Council?

The report of the first session of the Cambridge Synod says of a Synod that its power is "Decisive, Directive, and Declarative of the truth, by clearing and evidencing the same out of the word of God; not coactive, yet more than discretive".[13] If this be translated out of the framework of teaching in the straiter sense and applied to a standing Council, it means that a Council has a power of determining standards, but "touching any . . . . necessarie imposing of their Synodall Conclusions . . . uppon Churches without their particular free consentes, this seemeth to be a more Humane ordinance.[14]

> The judgement of a Synod is in some respects superiour, in some respect inferiour to the judgement of a particular Church;

[10] *Works*, vol. 2, p. 209.
[11] *The Power of Congregational Churches* (1672), Ch. 2, p. 10.
[12] *The Results of a Synod* (London, 1654), p. 48.
[13] *Results*, p. 65.
[14] Henry Jacob, *Reasons Taken out of God's Word*, 1604, p. 31.

it is superiour in respect of direction; inferiour in respect of jurisdiction, which it hath none.[15]

nterpreting this dictum to match our modern relationships, we hould say that a Council is superior to a local church in respect f its ability to view a problem in the large, having drawn its nembership from a relatively wide area, but is inferior in respect f making its solution binding on the people of the churches.

The question which has recently concerned us in the United tates is as to whether a Council has jurisdiction over itself. Can t rightfully amend its own constitution: above all, has it power o unite with any similar body of another denomination? I am ot now asking whether, in some cases, it actually has done so nd continues to do so: that was answered in the affirmative when ve examined the nature of a modern Council. Our question now ies in the realm of ideology: does it belong to the idea of Congre- ationalism that a Council should have jurisdiction over itself?

There seem to be three answers to this question.

There are those who take the position that the General Council f the United States (which may serve as illustration for all Councils) 'has no power . . . to . . . unite itself with . . . any other body . . whatsoever, and cannot by its own action vest itself with such ower. . . .'' These are the very words of the judgment of the irst court into which the case of the proposed union between the Congregational Christian and the Evangelical and Reformed lenominations was brought. If this judgment be generalized, it eems to imply that the General Council has no real jurisdiction ver itself. It is a simple fact that it has been arrested in its leclared intention by a single local church. Though the judgment as to do with finance and property only, it reflects a particular iew of our polity. From it formal appeal has been taken.

There are other American Congregationalists who hold that the General Council, having received its authorization (directly or ndirectly from the local churches, and being constituted of nembers of local churches, has a certain partial authority over tself reflected from the local churches. It can unite with another body, or take any action of any kind, if a majority of the local churches allow it to do so. It has the power to act only as it would act in the event that all of its members came from the local churches so instructed.

There is another view according to which the General Council theoretically has the power to act as it would act in the event that all of its members came uninstructed. In this view the Council resembles a local church in this, that it is controlled by its own members. If its own members are in turn controlled by their

[15] *Results*, p. 64.

churches or other bodies from which they come, that is an extraneous relationship which the members and their constituencies may determine between themselves but which is not of concern to the Council. It is not incumbent upon the Council to make certain that the opinions of its member are rigidly identical with those of their churches. On the other hand, the Council is also like a local church in this, that it never acts, even to unite with another body, except with the well-being of all the churches in mind and with a decent respect to their opinion.

From a practical angle, the second and third views are identical, since the opinion of a majority of the churches and that of a Council which took the churches seriously would always be the same. The practical result of the first view, if it became fixed, would be the eventual elimination of the communion among other communions, since it could move forward no faster than the most backward of its local churches.

That the third view would be taken by the seventeenth-century giants of our tradition, I am convinced. In the first place, they were careful to define the powers of local churches as powers over themselves. John Davenport early wrote:

> . . . a Congregational Church . . . is the highest Ecclesiastical Tribunal, under Christ, in its own matters.[16]

There is nowhere in the literature of those formative times any intimation, so far as I know, that any local church possesses jurisdiction beyond its own limits. On the contrary, the point is made again and again that the Synod is not an amalgam made up of parts of the various churches which send delegates, but is a new body, with its own members and its own officers.

Council and local church are two different bodies; powers are not carried back and forth by the delegates between the two. This is undoubtedly what John Norton (1606-1663) had in mind when he spoke of an "Order of Councils".[17]

It is not so much chapter and verse in the older writers that convinces me that they would maintain the right of a Council to jurisdiction over itself as it is the general spirit of Congregationalism which derives from them. We are a fellowship, a free fellowship in Christ, in which the very idea of subordination seems to have no place. All the arguments against the coercion of local churches by Councils avail against the coercion of Councils by local churches. If Christ is present in Council and church, what need is there for coercion? It is the love of Christ alone which should constrain us.

Undoubtedly Councils in general have been begotten by local churches, but authorship does not imply authority forever.

[16] *The Power of Congregational Churches* (originally written in 1642), p. 134.
[17] *Magnalia*, 3, 39.

hildren grow up. The wise father of a mature son takes account ther of his son's maturity than of his own paternity, and is even ady to listen to his advice. Similarly churches will have more ger and intelligent Councils if they do not keep them in a state nonage.

Let each Council be what Jacob in 1613 declared a church to , "an intire and independent Body politike Spirituall . . . indued ith power in it selfe immediately under Christ",[18] and you will ave a body of people at once free and responsible, who can meet e problems which face the communion at their particular level ore vigorously than the fettered, and with the reliability that rings from the heart. On this basis a Council may rise to its ill dignity. All the power it needs to be an effective instrument the hand of Christ is power over itself.

In the *Apologeticall Narration* the authors speak of a meeting f a Synod in the Netherlands, "the solemnity of which hath left s deep an impression upon our hearts of Christs dreadfull resence as ever any we have present at. . . ." All Councils ould have the solemn joy of Christ's presence—and they can if rovision is made to acknowledge Him, and if the members have consult nothing, even the mind of their constituents, more than ie mind of Christ.

The Inter-Relatedness of the Fellowship

What then do we have in Congregationalism, so conceived and o practiced? We have the most Christian and, in the end, believe, the most effective polity in the world. I do not hesitate o say with Cotton Mather:

> The further that the *Unprejudiced Studies* of Learned Men proceed in this Matter, the more generally the *Congregational Church-Discipline* will be pronounced for.[19]

say this because it is the least exclusive of all politics. The values f other polities may be incorporated in it. The only kind of resbytery we cannot have is one which Henry Burton calls 'coercive". The only kind of bishop we cannot own is the "lordly" ne, as contrasted to the "stewardly and ministeriall, as ruling the Church(es) from Christ, and also from their call".[20]

In the United States we have recently watched the progress of *cause célèbre,* in which the question to be decided was whether a congregation in the Protestant Episcopal diocese of New York on he one hand or, on the other, the bishop and lay officers of the parish ad the right to choose and discharge the rector. The courts decided

[18] *An Attestation,* p. 86.
[19] *Magnalia,* Introduction.
[20] Cotton, *Keys,* p. 54.

against the congregation. That kind of bishop we do not desire. There are other kinds of bishop, however, whom we take to our hearts. I thought the name "Moderator" was fairly new until I ran across it, used of a bishop, in Henry Jacob, writing in 1604.[12] Bishop or Presbyter: we can use either as long as they do not blunt the ability of a congregation truly in Christ to order its own affairs.

By a system of assignment of responsibilities among the free churches and free councils, we may devise any type of organization which any situation may demand. For generations in America ministerial standing has been assigned by the fellowship, all parts of it agreeing, to the Association, whether this be (as at first) of ministers or (as later) of churches. So the State Conference with us conducts, on behalf of the fellowship, all dealings with ecumenical organizations at the State grade, as does the General Council at the national. These assignments are usually made not by explicit action of the parts of the fellowship but by happy experiment developing into precedent in a manner as English as cricket.

The most important assignment of the fellowship to its various parts is that of the responsibility of recognizing new groups or withdrawing recognition from unworthy ones. In the United States today no local church is a member of the fellowship which is not recognized by an Association, no Association which is not recognized by a Conference, no Conference which is not recognized by the General Council, but the chain of recognition runs the other way as well, for no General Council could exist whose standing was not respected by the Conferences as a whole, no Conference which was not respected by the Associations, no Association which was not respected by the local churches. The system makes at once for unification and flexibility.

Note that this does not create a representative system in what, I believe, is the nicely technical sense of the term. Any group within the fellowship may assign to any other group or person such tasks as it desires: the only power it cannot assign is its own power to make assignments and to recall them. In a completely representative system, even that last gift is made. We cannot do that and remain Congregationalists—but we need not do that in order to build the Church of Christ, locally, nationally, and internationally, in all its splendour.

The International Congregational Council

The most recent of our Councils, to which the world-wide fellowship is assigning many of its international responsibilities is the International Congregational Council. Last year Dr. Berry,

[12] *Reasons*, p. 7.

; Minister and Secretary, made a journey unique in our history, siting in the Orient, the Antipodes and Africa, churches which owed eir existence to the London Missionary Society and the American oard. He wrote his itinerary by the light of the answer to one uestion only: are the churches in the proposed areas of visitation ongregational? He went not as an Englishman, but as a Congegationalist, and as such he was received by Congregationalists verywhere with inextinguishable enthusiasm.

I see no reason why the International Council should not assume r our kind of churchmanship and its influence for responsible freeom a rôle comparable in compass to that taken by Rome on behalf authoritarianism. It should meet often enough to be able to watch rough the corporate eyes of delegates from many nations the everanging human scene. It should serve to make the various Unions miliar with each other, in order that out of the larger union there ay come strength. It should direct this mixed strength to places need wherever they are discovered. It should continue to pour to the Ecumenical Movement the understanding of freedom and llowship in Christ which no other group can contribute in such bundance. It should supply to the great political and economic orld that demonstration of belief in the rights of groups, even they be minority groups, and the companion belief in fellowship mong groups, which is the very marrow of their doctrine.

This we shall do, please God. We are only in the first dawn f our endeavour, in its international, national, and more strictly cal phases. There is a certain rightness in our presuppositions hich belongs to the ages. I think this may be summed up in my esis, that Councils, as well as local congregations, are churches a true sense. They are bodies of people meeting together in the ace of specific problems who believe that in Christ an answer may e found to those problems, and who yield themselves in worship nd service to understand and to apply the mind of Christ to the olving. There is no spiritual power in the world comparable to hat of a Christ-led group capable of meeting, thinking, and deciding ogether. We believe in leaving to such groups all the freedom that s consonant with fellowship—and that is perfect freedom in Christ. et our churches and our Councils take themselves seriously in this ôle, and they will change human history indeed.

SOME DISSENTING FRIENDS OF JOHN NEWTON (2)

By Bernard Martin.

John Newton left the Slave Trade on account of ill-health and entered H.M. Customs as a Tide Surveyor at the age of thirty. Three years later he began a notebook entitled *Miscellaneous Thoughts and enquiries on an important subject; commenced Fryday ye 23 June 1758*. The important subject was whether he should or should not enter the ministry. A month later he made the final decision, "I already consider myself as torn off from the world and worldly concerns. . . . I only wait for light and direction, when and where to move and to begin". But for another six years he continued his duties at the Customs House in Liverpool, and throughout that period it was touch and go whether he became a dissenting minister or an Anglican clergyman.

All his early religious friends were Congregationalists and it was through them that he met George Whitefield. Most Anglicans at that time considered Whitefield and the Wesleys as little better than Dissenters and certainly by the end of the century they were so classified without qualification. Newton was spellbound by Whitefield and became such an ardent admirer that when Whitefield visited Liverpool the young Tide Surveyor was dubbed by his acquaintances "young Whitefield." This friendship prejudiced Newton against John Wesley; but when a little later Newton actually met Wesley all prejudice vanished, as mist before the sun, and he wrote, "I shall no more venture to censure and judge without hearing or dare confine the Spirit of the Lord to those only who tally in all things with my sentiments". The various contacts of Newton with the Wesleys and Whitefield may be traced in published correspondence so that it is unnecessary to dwell on them in this article, which relates rather to Newton's lesser-known dissenting friends.

As an official Newton was expected to attend the parish church, but he was put off because the congregations of shipowners, slave-traders, merchants, and town councillors were too concerned with formalities and their own dignity. He tried a Baptist church, and was impressed favourably by the minister, John Johnson, who had recently indulged in a doctrinal dispute and founded the sect known as Johnsonian Baptists, which flourished for a time even as far as the borders of Cambridgeshire. Newton went regularly to Johnson's

urch every Sunday and Wednesday, and would have become member but that he could not see the necessity for baptism by mersion. Whitefield then introduced him to an orthodox Baptist med Oulton. Newton thought highly of Oulton, but once, when ting his house, was drawn into "an unprofitable dispute about ptism", and declared, "I still think my infant sprinkling a lly valid baptism".[1]

Disappointed alike by Anglicans and Baptists, Newton next tried Methodists, but found the Liverpool meeting "sour." He wrote Whitefield, "the unhappy bigotry of Mr. Wesley's people here another great disadvantage to the cause. They have the best use in the place yet they will neither suffer any but their own ople to preach in it, nor will they keep it supplied themselves". e of these Liverpool Methodists became an Anglican clergyman d went to Newfoundland. Years later Newton said of him, e was one of the most disagreeable persons I ever met with among fessors. He pretended to sinless perfection and supposing he ght to make good his claim by something extraordinary, he nifested the most disgusting affectation, labouring to set himself in everything he did or said".[2] It was not long before Newton t better Methodists, but this early experience prevented him from owing in his lot with the Liverpool meeting. Meanwhile his fe's family protested against all this "mixing with washer-men". Newton replied dryly that he did not expect his Mary "keep company with washerwomen in this world. Hereafter, I ubt not, we shall be glad to join with such".

As part of his preparation for the ministry he taught himself ebrew and may have come across John Taylor's *Hebrew ncordance*. Taylor was the Dissenter who established the nous Octagon Chapel in Norwich and later became divinity or at Warrington Academy. Newton met Taylor and was some-at influenced by him until David Jennings criticized Taylor's *e Scripture Doctrine of Original Sin*, which disputed the Calvinist ew.

Although Newton was disappointed with the state of religion in verpool he heard good reports of lively churches elsewhere; and obtained leave of absence to make a long tour with his wife "to e the progress and flourishing state of the gospel in some parts of rkshire". He met John Edwards, a Congregational minister at eds, who edited *A Collection of Hymns and Spiritual Songs for e use of Serious and Devout Christians of all Denominations*. dwards persuaded Newton to make his first attempt at preaching,

1 Newton was baptised by David Jennings, Congregational minister of Wapping.
2 Unpublished letter to J. Thornton, 28th April, 1775.

with a rather comical result.[3] He also met Grimshaw of Haworth, who on account of eccentricities was known as "the mad parson". Although Grimshaw was of the Established Church he regularly held a "methodist meeting" in Haworth parsonage, and on a later occasion asked Newton to preach for him. Newton told Wesley that the Haworth congregation was "about half Methodist and half Baptist"[4].

It is evident that at this time there were a number of Anglicans, Methodists and Dissenters who set aside their doctrinal differences and mixed freely to bring about a "flourishing state of the gospel". One of these Anglicans persuaded Newton to apply for ordination. Three times he did so and was refused, and then James Scott, the first tutor of the Heckmondwicke Academy, invited him to become a Congregational minister. "Had this come some months sooner I would willingly have complied", wrote Newton in his diary; but he had just made yet another application for ordination in the Established Church—this time to the Archbishop of Canterbury. In due time the Archbishop refused, which left Newton free to reconsider the dissenting ministry. He wrote to Jennings, who was also a friend of Brewer the Congregational minister of Stepney. "It is likely you have heard of the event of my application for Orders. I pursued it as far and raised as much interest as I could, from York to Chester, from Chester to Canterbury, but it has pleas'd the Lord to overrule my design and I have given it up"[5].

About this time the Congregational Church in Warwick built a chapel in Cow Lane (now Brook Street) which was dependent on temporary preachers, and on the advice of Brewer they invited Newton. His duties as Tide Surveyor were almost at a standstill because of the partial blockade of Liverpool by French men-of-war; and he had no difficulty in going as temporary minister to Cow Lane. According to *Independency in Warwickshire* the arrangement only lasted a few weeks, but Josiah Bull, writing with Newton's diary before him says, "After a day of fasting and prayer Mr. Newton went to Warwick, and remained there nearly three months".

Lady Huntingdon reported that Newton "won the affections of the people", and on his return to Liverpool he wrote in his diary, "the visit I enjoyed very much and the people are desirous, with a degree of impatience, that I should settle amongst them". Apparently he made up his mind to do so, for a year later, when justifying his dissenting proclivities to his brother-in-law, he wrote "I was not mad when I intended to settle at Warwick. No circum-

[3] See *Life and Times of the Countess of Huntington*, vol. 1, p. 271.
[4] *Arminian Magazine*, vol. 3, p. 390, 1780.
[5] Unpublished letter in Dr. Williams' Library, 26th January, 1760.

ıce of my life was ever conducted upon so much deliberation
l advice".[6] A further pressing invitation came from Cow Lane
l Newton said, "I cannot but think it amounts to a clear call,"
a few days later "unexpected circumstances" arose which made
ı hesitate. An active member of the church, named Venner
Vennor) had something to do with this, for Newton wrote to
ı "in the way of explanation", and nine months later, when yet
ther invitation came, Venner sent a letter which Newton
cribed as "full of resentment and provocation". Referring to
; letter Newton wrote in his diary, "I am more confirmed in what
ave often observed and have expressed in print, that self-
tification usually does harm and seldom answers the end pro-
ed . . . though I hope I said nothing but the truth, yet I find
nore than he could bear, and his answer is more than I can bear
. the Lord pardon us both". Two months after this incident
wton records "two comfortable letters from Warwick which more
n made up for Mr. Venner's unkindness", and seven years later
en he was in Warwick he called on Venner and afterwards wrote
his diary, "it gave me much pleasure to have that long breach
ıled".

There can be little doubt that but for Venner's unfortunate letter
: author of *How sweet the name of Jesus sounds* would have
come a fully ordained Congregational minister. According to
e of Whitefield's biographers, Newton's "association with
senters" was the real reason that one of the Archbishops refused
n ordination. He adds that Newton forgave and forgot the
chbishop's refusal but "never forgot nor concealed his connection
th Warwick".[7] Twenty-two years later Newton was correspond-
g amicably with Venner and wrote, "I often think of my visit to
arwick with pleasure."

It is remarkable that Newton, who prepared himself so thoroughly
r the ministry and who had such a strong sense of vocation, had
wait nearly four years after his Warwick experience before a
tisfactory opening appeared. In February, 1764, he was giving
rious considerations to an offer from a dissenting church in York-
ire when Lord Dartmouth offered the curacy of Olney to Thomas
aweis. Haweis is well known as one of the founders of the London
issionary Society. He was one of the best friends Newton had
nongst Anglicans, and in declining the Olney curacy he suggested
ewton. With some difficulty a bishop was found who was willing
ordain the thirty-nine years old Tide Surveyor, and Newton was
last settled.

It would not have been altogether surprising if, after entering the

6 Unpublished letter to J. Catlett, 26th January, 1761.

7 *Whitefield's Life and Times*, by R. Phillips, p. 518, 1837.

Established Church, Newton had turned his back somewhat on his old dissenting friends, or at least held back from making new ones. The convert who has passed through a period of doubt is so apt to become a bigot. But Newton did neither. From 1764 until he died in 1807 he was a good Churchman, as the saying is: and, of course, he found friends in his own denomination, but none who meant more to him than three who were active leaders in dissenting churches—William Bull, Benjamin Latrobe, and Walter Taylor.

The diary Newton kept at Olney names many clergy and ministers with whom he was on terms of friendship, but an entry described William Bull, the Congregational minister of Newport Pagnell, as "my most profitable companion in these parts". The friendship lasted more than thirty years. Newton submitted his written work to Bull for criticism and in reply once wrote, "I thank you for what you call your rudeness; but let there be no apologies or ceremonies between you and me. I hope you did not think I should snarl and snap if you found the least fault". Bull had suggested the alteration of one word and Newton, with a facetiousness which runs all through their correspondence, replied: "I over-ruled it with a high hand, and said, you saucy word, to offend Mr. Bull, the first time you were in his company. I will make an example of you, and excommunicate you". In the same letter he wrote, "I love you; I love your company, because I believe the Lord speakes by you to my heart; therefore I wish to see you as often as I can". He added that Mary Newton would be glad to see Bull, "to prescribe to you for your good, and to make you laugh a little for your health's sake".

Newton introduced his friend to William Cowper and before leaving Olney persuaded Bull to visit the depressed poet regularly. Cowper described Bull as, "a dissenter, but a liberal one; a man of letters and a genius; master of a fine imagination, or rather not master of it. . . . Such a man is Mr. Bull. But—he smokes tobacco. Nothing is perfect". Another friend to whom Newton introduced Bull was the famous merchant John Thornton, who later took Bull on the seaside holiday parties which he arranged for evangelical clergy and dissenting ministers. Thornton once warned Bull, "I think you are where you should be as to smoaking but if you don't ride more and study and preach less you are not unlikely to be with the loving Jesus sooner than you are aware of".[8]

The rare virtue of Tolerance, being a child of Imagination and Wisdom, is not always consistent and is often misunderstood. Newton's tolerance brought him criticism from all sides. In 1782, at the strong request of Bull, he wrote *A Plan of Academical Training for the Ministry*, as a guide for the new Congregational

[8] Unpublished letter, 11th April, 1789.

ademy at Newport Pagnell. A recent writer in *The Times terary Supplement* has described the Dissenting Academies as reations of religious disability which shone through the 18th ntury scholastic desert", and there can be no doubt that the ining at these academies was of a higher standard than was ached at the universities where Anglicans were trained.

Some years after Newton's *Plan* was printed, Hannah More nced at a copy, intending to read it at leisure. She found it so teresting that she could not put it down until she had read to e end. This is not surprising because even today it gives the pression of touching essential points with a large measure of mmonsense. He imagined his ideal academy to be in Utopia and at his ideal tutor would be of one denomination or another; "I ppose my tutor has already taken his side; that he is either in e establishment (if there be one in Utopia) or, of course, a dissenter om it. And really, as to my scheme, I am indifferent which side has taken. . . ." On the choice of pupils he wrote, "I hope desire of pleasing or obliging a friend would prevail on me to lmit one who I did not verily believe was a subject of the grace God. Who would undertake to teach a parrot algebra? Yet is would be as practicable as to make those able and faithful eachers whom the Lord has not first made Christians". And the ry next sentence is, "They must likewise have capacity".

Newton did more than advise the Newport Pagnell Academy; om time to time he found suitable students and sent them to Bull be trained for the Congregational ministry. There was nothing consistent with his tolerance in these activities, but it is not together surprising that some Anglicans were offended, thinking m lax in doctrine, and that some Dissenters wondered how he uld remain in the Established Church with sincerity. To one itic he said of his *Plan*, "you will read here and there an expres- on *cum grano salis*, considering for whose service it was written. I n honestly assure you that tho' I am not a High Churchman could not easily become a Dissenter, except I was to get up a new nomination of my own, for I think I see almost as much of the ue spirit of the *High* Church amongst the Dissenters as anywhere se".[9] Two years later Newton printed an *Apologia*, addressed Dissenters, in which he affirmed his satisfaction that he had thrown his lot with the Anglicans; but writing to a correspondent in otland he said, "What seems principally wanting both in Scotland d England is a dispensation of the Holy Spirit; without this I rdly see a pin to choose among all the different forms and modes church government".

[9] An unpublished letter beginning "My dear Friend", dated 16th August, 1782.

The fact is Newton had been driven into being a parson by the force of his own religious experience and was little concerned with denominations. He was not altogether indifferent to creeds and church discipline but he knew their relative unimportance. He was very well aware that most of the evangelical clergy put a good deal more emphasis on doctrine than he did, and he described himself to Bull as "a sort of *speckled bird* amongst my Calvinistic brethren", to which Bull replied in a letter headed, "One speckled bird to another speckled bird, whom he loves most dearly, sendeth greeting".[10]

Boswell, in common with other writers of his time, had a habit of using a man's surname alone; thus he refers to one of Dr. Johnson's friends as "Mr. Latrobe". In my biography, *John Newton,* I have, with culpable carelessness, bestowed on this Latrobe the Christian names of his son. His correct name was Benjamin Latrobe. He was of Huguenot descent, born in Dublin in 1728, and educated at Glasgow University for the Baptist ministry. But when he returned to Ireland he became the leader of a small band of pious folk who eventually joined the Moravians. Latrobe was appointed minister at Fulneck where the Moravians had a school and training college. He was a scholar; his translations of Spangenberg's *Unitas Fratrum* and Cranz's *History of the Brethren* being substantial works. It is uncertain when Newton first met Latrobe, but by the year 1775 they were close friends and apparently seeing a good deal of one another.[11] They had many common friends, especially Lord Dartmouth, Sir Richard Hill and his brother Rowland Hill, Romaine, Charles Wesley, Hannah More and Sir Charles and Lady Middleton.

Latrobe was appointed in 1765 as General Superintendent, or Bishop, of all the Moravian Churches in England. Although Boswell has little to say about him, Newton evidently thought that his Moravian friend was on intimate terms with Dr. Johnson, and the following anecdote about Johnson appears in a volume written by Latrobe's son:

> The late John Clayton, associated with Mr. Latrobe in the Eclectic Society, recorded the following notice. The subject was Poverty of Spirit to which Mr. Latrobe called the Doctor's attention, in allusion to Matt. v. 3. The latter defined and illustrated it according to his idea. Mr. Latrobe after hearing him state his views on the subject replied that he must consider his explanation as not quite correct for as soon as a person thought he possessed poverty of spirit and felt self-complacent on account of it, he was not poor in spirit. This assertion made the Doctor muse for a

[10] *Memorials of Rev. W. Bull,* second edition, p. 55, 1865.

[11] There is an unpublished letter to this effect from Thornton to Newton, dated 27th May, 1775.

hort time, when he suddenly exclaimed with earnestness: "You ıre right, Sir, you are right; and if an angel in heaven were to ndulge in self-complacency he would be a devil".[12]

:f this is a fair specimen of the "agreeable intercourse" which swell says Johnson enjoyed with Latrobe, we can easily believe nnah More's statement that Johnson was brought by Latrobe) the renunciation of self, and a simple reliance on Jesus as his viour".[13] Few of Johnson's friends were willing to correct him, d if Latrobe did so it is easy to understand how desirous Johnson s to have such a candid adviser at his bedside when he was ing. Some good Anglicans found it hard to believe that so unch a Churchman as Dr. Johnson should come to rely at the d on a Dissenter, and a Moravian at that; and the story was puted by a writer in *The Quarterly Review*. From that it became ubject of public controversy, with pamphlets on either side. The ords of the Latrobe family make it clear that when Johnson was aring his end he sent for Latrobe who happened to be out of ndon. Johnson sent his messenger again and again enquiring xiously if Latrobe had yet returned, and when the good man d get back he hastened to Johnson's bedside in time to offer nsolation.

Newton disapproved strongly of Handel's *Messiah* and shared e feeling expressed in Cowper's sarcastic verse:

> Ten thousand sit
> Patiently present at a sacred song,
> Commemoration-mad; content to hear
> (O wonderful effect of music's power!)
> Messiah's eulogy, for Handel's sake.

ıt this does not mean that Newton disliked music or was intolerant those who admired Handel. All Moravian schools encouraged ısic and one of Latrobe's sons declared that his father ncouraged the practice of this divine art in all our congrega-ns". He went on to describe musical evenings about the year 90 in the Jowett family, and says that Newton was on intimate ms with the Joweths, calling them "the Christian Family". At ese musical evenings Dr. Jowett, who was Regius Professor of vil Law at Cambridge, sang alto; his brother John and the Rev. Jowett of Magdalen College sang tenor; while trebles and ss were supplied by other members of the large family. C. I. ıtrobe wrote: "They sang all Handel's oratorios, or rather select rtions of them, with great precision and by employing me at the rpsichord as I was more accustomed to read scores than any

12 *Letters to my Children*, by C. I. Latrobe, p. xiv, London.

13 *Memoirs of Life and Correspondence of Mrs. H. More*, by W. Roberts, vol. 1. 377-380, London, 1834.

other of the party, I became acquainted with the exquisite beauties of that inimitable and gigantic composer''.

When Benjamin Latrobe died in 1786, Newton wrote to William Bull: ''Verily, we are children. We stand by the Lord, if I may so speak, while he is working; and at every turn are prone to discover our ignorance—too often, I fear, our presumption—by our inquiries; How is this? and Why is that? Mr. Latrobe dead! Surely not. Why he was a great man—a useful man; Oh! how he will be missed! Who can supply his place? We thought that if he had been drawing his last breath, the Lord would have restored such a man in answer to prayer. So children have talked; and I at one time talked thus childishly myself''.

In 1784 Newton was concerned over the health of his adopted daughter, Eliza Cuningham, and he took the child to Southampton for sea bathing. There he met William Kingsbury, the minister of Above Bar Congregational Church; and his brother-in-law Walter Taylor, a deacon of the church, who was active in local evangelical work. Taylor was an engineer with works at Wood Hill near Portswood Green, where he made ships' pumps that are said to have saved the lives of many sailors. When there was fear of French invasion Taylor formed a local 'Home Guard' and was respected widely for his public spirit. A *Southampton Guide* of 1801 describes Portswood Green as ''a pleasant spot adorned with several genteel houses, the most conspicuous of which is the residence of Walter Taylor Esq''.

The Newtons stayed with Taylor some weeks, and Newton afterwards described the holiday thus: ''What with walking, talking, riding, sailing, and a little smoking, O Time, how pleasantly and how swiftly didst thou pass''! Every Sunday morning they went with their host into Southampton to attend the service at Above Bar, Next year the holiday was repeated, and Newton helped Taylor by taking Sunday evening services in his house on Portswood Green. Mary Newton remained after her husband had returned to London, and he wrote to her:

> If you should be asked to stay at the Sacrament, I should like you to do it, if you chuse it. It would be an impropriety in me, to join with them, consider'd as a Minister of the Establishment, otherwise I could cordially make one of their occasional communicants; but I see no impropriety in your being one. My wife and any of my people have my full consent to eat of that bread and drink of that cup with Mr. Kingsbury and his people and he and they shall be heartily welcome to share with us at St. Mary Woolnoth. And I should not be sorry but glad, if such testimonies of mutual love and consent in the great truths of the

Gospel, could sometimes take place amongst those who are ranked under different denominations.[14]

Until Taylor died in 1803 Newton was a frequent visitor at ortswood Green and the services he conducted on Sunday evenings Taylor's house were so much appreciated that a Congregational apel was built next to the house. Writing to a friend on the st August, 1796, Newton said: "I opened the New Chappel here Sunday evening".[15]

In the second chapter of *A Missionary Voyage,* published in 1799, ere are references to a visit of Newton's old friend, Dr. Haweis, Portsmouth, to preach the farewell sermon aboard the *Duff* fore she sailed to the South Sea Islands. That was in the same onth that Newton opened the new chapel; and, indeed, the two d friends stayed together in Walter Taylor's house. One day they sat together quietly smoking, young Rebekah Taylor slid wn the bannisters and falling over into the hall was picked up nconscious. "Poor dear Rebekah", said Newton, "the Lord saw r fall and therefore she was not killed, nor a bone broken".

Newton took such a keen interest in the work of the new chapel at he described it to a friend as "my Portswood living"[16]; and ow much Taylor's home meant to him in his old age can be guessed om a letter he wrote when on holiday there some years after the ath of his wife: "This place revives old sensations more than ny other spot on the globe could do. Here my Eliza Cuningham nd my dear Mary languished long and this was the last house they ere both in, till they returned to Coleman Street to go out no more l removed in the hearse".

Newton's tolerance was extended to Roman Catholics as well as Protestant Dissenters. He wrote to John Campbell: "I cannot e why a Papist has not as good a right to worship God, and ducate his children, according to his conscience, though erroneous, I have myself",[17] and the author of Campbell's biography, writing 1841, said:

> it is a melancholy fact that at this time there is no Newton in the Church, around whose paternal chair ministers of different denominations meet for mutual edification . . . there are indeed, Newtons, Venns, Scotts, and Romaines in the Church still; but how changed in spirit! True: their posterity will not have to lament or explain their connection with Dissenters and Methodists; but neither will history have to tell of their *Catholicity*.

14 Unpublished letter dated 27th August, 1785.
15 Unpublished letter to T. Ring, dated 31st August, 1796.
16 Unpublished letter to T. Ring, dated 9th July, 1798.
17 *Life and Times and Missionary Enterprises of the Rev. John Campbell,* R. Philip, p. 87, London, 1841.

The author is indebted to many friends for assistance in tracing Newton aterial, especially the Rev. C. E. Surman, M.A., of the Cong. Hist. Soc.; the late r. F. W. Bull; Dr. G. F. Nuttall; and the Librarian of Dr. Williams' Library.

CHRISTIANITY AND RACE IN SOUTH AFRICA

By Senator Edgar H. Brookes, D.C.L.(Hon.).

In broad outline, the facts of the racial situation in South Africa are well known. Some two million Europeans share the land with eight million Africans, a million people of mixed race and three hundred thousand Indians. The political institutions of the country are based essentially on the supremacy of the white voter—a supremacy which Dr. Malan's Government is endeavouring to make more complete.

The fact that the South African situation is different in many respects from that of other areas of race contact has often been stressed; it will do us no harm to recollect it once more. South Africa differs from the areas of racial contact in Latin America because there has never been a real readiness to accept racial admixture as the way out. The existence of a million coloured people shows, indeed, that the desire of frail man for racial purity has outrun performance; but the desire has been there, and miscegenation during the last century has not been on a large scale, nor officially countenanced.

South Africa differs, again, from other Commonwealth States, like Canada, Australia or New Zealand, which have dark-skinned populations, because in these areas, even in New Zealand, the numerical preponderance of the white settler has become so great as to remove any possible fear of being overwhelmed which is such a terror and obsession among South Africans. The closest analogy is to be found by taking individual States of the American Commonwealth which have large negro populations, such as South Carolina, Alabama or Mississippi. But even there we have to take account of the marked difference that there is set over these States, and possessing great powers and prestige, a federal constitution and a federal Government, both deeply committed against discrimination on racial lines. We shall reach a right understanding of South Africa neither by condoning all its faults on the ground of its peculiar position, nor by trying to fasten upon it policies designed for countries in a different position and with far fewer difficulties to face.

South Africans are proud of their achievement in building up a civilization in the country which is their only home, linked up with many of the values of Christian western civilization. The history

of the Afrikaner has something epic about it. Faced with attacking forces on all sides, he has achieved independence and self-respect. His language, so often sneered at a few decades ago, has taken its rightful place in the world, and his literature is certainly not to be despised. Fifty years ago it seemed as if he, and all that he stood for, was down and out: the wheel has indeed come full circle, and he is now threatening others with something of the position of inferiority to which he was relegated.

English-speaking South Africans have in a large measure come to share the pride of their Afrikaans-speaking fellow-citizens in their epic struggle, and they themselves have contributed to the life of South Africa much of what makes up its present structure. It is they who have given to South Africa its parliamentary institutions, its main sporting activities, vital parts of its literature and, most certainly, its material development. It is they who have done most in its mining and industrial development, and much in the fostering of scientific agriculture. The average English-speaking South African is not willing to let this "white civilization" fall. Nor is it in the interests of the African that it should. If the white man were driven out of South Africa today, the gold mines would certainly close down, to the great impoverishment of South Africa and the destruction of its welfare services; scientific farming would come almost to an end; the Universities would sink to the level of fifth-rate liberal arts colleges; and even such impalpables as home life and the position of women and children in the community would suffer. A solution which would imply the destruction of these and similar things cannot be of help to the African. Like Samson, he would be pulling the temple about his own ears and perishing in its ruins.

While all this is true, it remains equally true that the African, and the non-European generally, is determined to have freedom and some measure of equality in the land of his birth. South Africa, to paraphrase the words of Dante, "has come to that point of life from which there is no turning back". Africans have learned from the clothed to wear clothing; from the clean to wash with soap; from the mechanically minded to work machines; and in the same way they have learned the love of liberty from the free. It could not have been otherwise. The Christian religion, truly taught, the literature of England, studied however imperfectly, above all the personal contact with free men, were bound to produce the desire for freedom. In recent years this desire has been fostered by happenings outside the Union's borders. In this respect the Indian community has served in some measure as a liaison with the rising non-European world. But even if they had not been in our

midst—even if there had been no dispute between South Africa and India—Africans would have been clamouring for more rights.

Nationalists have been observing, sometimes perhaps not without a complacent smile, the decline of the British Empire: it is beginning to be realized with some foreboding that this is also the decline of the white man's empire. Nothing will now keep the non-Europeans back from the demand for freedom. It can be repressed, but not destroyed. The motto, *oderint dum metuant,* is not only a tyrant's motto: it is a motto of despair. In the end the hatred will boil up and outweigh the fear. Just as deeply as the white man desires to preserve his civilization, does the black man desire to be a free man in his own country. This desire is not only equally strong, it is surely equally right. As we ponder on these facts we realize that South Africa is really in the hypothetical position of the irresistible force meeting the immovable body. What is to be the way out of this tremendous clash?

One way out is the way of Communism, which means to pull down everything and start afresh with a collection of men trained by clichés from Moscow, of self-seeking carpet-baggers, of time-servers and of the ignorant. But it is not only Communism which may well pull down everything. The uncritical and immediate application of Liberal theories has something of the same danger. It is hard to feel that the remedy for European domination is to institute non-European domination. Ultimately the admission of all non-Europeans to full political rights will not necessarily mean that: but in an atmosphere where so much has been made of racial differences the immediate extension of full rights to all non-Europeans could hardly result in anything else but the overturning and destruction of much that is worth while in the past. When impatient souls advocate direct action as the best means of dealing with the present situation, one's mind goes back to Gandhi's phrase of a "Himalayan blunder"; for many of those who would have to take part in any programme of direct action would certainly not be guided by the principle of non-violence.

Opposed to this is the solution of Nationalism, which is to retain the white man in the saddle, but to meet the aspirations of the non-white by a certain measure of political and economic autonomy in separate areas. This is the famous policy of "apartheid" or "separateness". In facing it, we must realize how little is really offered to the non-European in concrete terms by men who have any authority to make offers. There are indeed a few honest, if somewhat credulous, souls who talk about dividing South Africa into two States and giving the African complete control over one of them. The boundaries of these States they can never draw,

and there is not the slightest likelihood that those to whom they look for political support would agree to the sacrifices which such a policy of full apartheid would involve.

We do not believe that such a policy of full and equal apartheid would be either wise or practicable. But it cannot, of course, be condemned as being in itself immoral or unchristian. Few, if any, of the writers and speakers on apartheid have made any provision for the Coloured people and the Indians. Intellectually Indians are the most advanced non-European group. Economically a considerable portion of them subsist by trade, and depend to quite a large extent on European and African customers. All that Nationalism has been able to rise to is futile threats of expatriation of the Indian population, which the South African Government knows very well cannot be carried out compulsorily without bringing on the Union the direct intervention of the United Nations, and sanctions. As for the Coloured population, they have, with few exceptions, no areas of their own; they have no language of their own, speaking mainly Afrikaans, but also English. And, but for a small percentage of "Cape Malay" Moslems, they are members of Christian churches. Yet it is their rights which are specially under attack at the time of writing, and always on this same comprehensive principle of apartheid.

Even as far as the Africans are concerned, the provision of new areas is not seriously thought of. Their elimination from labour on farms or in industry is not a practicable proposition, and the Government which proposes to deal with them as a separate entity is hesitating to buy even the small amount of land provided for in the legislation of 1936 on the ground that the Africans cannot farm it properly, and has just passed legislation to encourage African builders in urban locations, which does not seem like a policy of excluding Africans from industry.

"Apartheid" is in fact an incantation, and is a method by which uneasy consciences can satisfy themselves that repression is not so wrong after all. What Nationalism offers today is not enough. By the time it has persuaded its followers to make a real offer, including adequate land—if it ever does succeed in persuading them —it will be too late.

Ill-informed critics of South Africa think of Nationalists as the enemies of the non-European. Some, of course, are; but many are charming, cultured and friendly folk whose personal relationship with their own servants is good, and who are prepared to support a Budget with provision for increasing expenditure on African education and health. South Africa, though far from perfect, has made real efforts in recent years to provide welfare

services for non-Europeans, and has a record which will bear comparison with that of the neighbouring British territories. The indictment which has to be made against the Nationalists is not so much that they are the enemies of the blacks as that they are unwittingly and unwillingly, the enemy of the whites. All the well-meaning concessions in other directions fall before the intense and earnest desire of thoughtful non-Europeans for an escape from a system where colour serves as an irremovable barrier against entry into something approaching liberty and political power. Nationalist policy of recent years has driven all the non-European groups together, has saddened and discouraged the moderate elements among them, and has set firmly in the saddle the extremists, whose leadership may well do harm to their own people as well as to the Europeans.

From a Christian point of view one cannot but feel that there is some blasphemy in man fixing the date after which God must not transform the destiny of a nation. From the statesman's point of view one cannot but feel that it is folly to endeavour to fix the characteristics of a people rigidly for ever. When we are told, as we sometimes are, that "self-preservation is the first law of life", we must remember two answers: first, that a policy of self-preservation alone in South African circumstances may easily become a policy of self-destruction; and second, that self-preservation as a major political policy sounds a strange thing among Christians, irreconcilably inconsistent with a religion whose accepted symbol is the Cross.

The way out is one which is simple at heart, but, like all God's great simplicities, difficult and complex to explain in logical terms. What can be simpler than the love of a man for a woman? Yet what could be more difficult to define, more complex in its manifestations, more unpredictable in its effects?

It is not too late for South Africa to find that simple way out. The midnight hour may be near, but the clock has not yet struck twelve. That way out is partnership and co-operation at every level—at the lowest as well as at the highest, at the highest as well as at the lowest, the finding of a solution step by step not merely for, but with the non-Europeans. A change of Government in South Africa would certainly be of advantage, but it is an idle hope that the coming into office of the United Party will alone end South Africa's troubles. There is much appeasement and some woolliness in United Party thought and propaganda on race questions. Now and again a clear voice rings out: too often what one hears is an apologetic murmur to the effect that the party is really not as bad as the Nationalists make it out to be.

South Africa needs a clear, strong stand for European partnership with non-Europeans in the building up of the common country—a partnership in which step by step, the natural desire of the non-European for freedom is correlated with the natural desire of the white man to maintain his achievement, the civilization which he has built up, for the benefit of both. There is no clear or easy way out. A South African willing to accept all that has been written here may still exclaim, like the Apostle: "Lord, we know not whither Thou goest, and how shall we know the way"? The answer is still the same: "I am the Way". The very fact that it is difficult to delineate today the shape of things to come is more indicative that we are on the right path than any simple single formula like those of Communism or Nationalism. A real effort to develop South Africa materially and culturally—a real effort to build together in partnership, and without fear, the moral and spiritual basis of a new South Africa—will in the course of generations remove that feeling of irreconcilable opposition between the races as races which has terrified so many South Africans.

No one outlook will ultimately prevail. God's way is almost certainly something which none of us has yet fully seen. Those who believe in apartheid are probably right to this extent, that the large areas of the country now occupied by Native Reserves should remain in African hands, and should, so far as is possible, be developed economically and attain cultural autonomy. They are also right in feeling that the languages and positive cultural achievements of the African should not be thrown away, but should form part of a rich pattern of diversity within the community of South African life. Those who hold more radical views are right in feeling that the parliamentary franchise cannot be the preserve of one race only, and that potent economic remedies must be applied to the present ills.

There is no clear or easy way out for South Africa: but hope, patience and understanding can do in this field what they have often done in the experience of Christians in the "insoluble" problems of our individual lives. In all this a common faith and contacts with true friendship are essential, and to provide these must be one of the greatest tasks of those of us who believe in the living Christ.

CONGREGATIONAL PRAISE[1]

By K. L. Parry, B.Sc.

In October, 1938, the Assembly of the Congregational Union of England and Wales passed a resolution that the General Purposes Committee be asked to appoint a committee to enquire into the need for a new hymn-book. That committee was duly appointed and presented its report to the Assembly in May, 1939. They expressed a unanimous conviction "that a new hymn-book is needed and that the work of preparation should proceed without delay". They pointed out that the *Congregational Hymnary* was published in 1916 after seven years of preparation and that it was suggested in the preface that each generation demands its own hymn-book. "The period between the publication of Mr. Barrett's Hymnal and the preparation of the Hymnary was twenty-two years", says the Report. "Another twenty-two years have passed since the Hymnary was published. The period has been marked by a great revival of interest in hymnology and the publication of many hymn-books, rich in material, both in words and music, not contained in the Hymnary. Nor must we forget the influence of broadcasting, which has made a wide public familiar with many beautiful hymns and tunes which are not in the Hymnary". The Committee consulted many representative people by correspondence and found that there was a general demand for a new hymn-book. "Great dissatisfaction was expressed with the section of the Hymnary 'For Children and Young People'. In regard to the chants and anthems, too, the criticism of the Hymnary is definite and widespread. The selection of passages for chanting needs revision and the pointing is unsatisfactory". "The most serious criticism of the proposal for a new hymn-book" the report says, "comes from those who feel that the transitional state of theology makes the present an unsuitable time for any such undertaking". To which they reply that "a living theology will always be in transition. . . . One test of a good hymn-book is how far it transcends our differences and expresses our common faith. It is those who have the pastoral care of the churches who feel most strongly that we are hampered because the rich material in which the Church today is becoming articulate in its worship is not available for us in our own churches".

In May, 1939, the Assembly agreed with the recommendation

[1] *Congregational Praise* is the title of the new hymn-book whose publication is imminent.—Ed.

that a new hymn-book was needed and instructed the General Purposes Committee to submit proposals as to the best method by which the work should be done. This enquiry was entrusted to the same committee who stated the problem in this way: "to produce a book of which the people in the churches will say 'that is the book we want', and of which those with a more expert knowledge of hymnology will say: 'this is the book they ought to want!' "To hold the balance", they say, "between what may be called 'popular demand' and a high standard of merit and scholarship is the main problem in producing a hymn-book for use in the churches". In order that the hymn-book should be fully representative of the denomination as a whole they proposed that "a large number of Congregationalists, both ministerial and lay, should be consulted as to the final selection of hymns, and a copy of the list of hymns to be included in the new book should be available for any member of the Assembly for criticism before final publication". In regard to the tunes it was strongly recommended that the Editorial Committee should have the final word. "A balance must be kept between musical standards and the needs of the congregations. It is hoped that no tune will be included which is not musically a good tune, but what is best musically must sometimes yield to what is most desired by the congregation".

Owing to the outbreak of war the whole matter was deferred and it was not until May, 1944, that it was finally decided to proceed with the work and the following Editorial Committee was appointed: The Rev. Leslie E. Cooke; the Rev. A. J. Grieve; Dr. T. M. MacRobert; the Rev. A. G. Matthews (Editorial Secretary); Dr. W. G. Moore; the Rev. K. L. Parry (Chairman); the Rev. E. R. Routley; the Rev. E. C. L. Shave; the Rev. J. F. Shepherd; Miss E. H. Spriggs. The following were appointed to serve as a Musical Advisory Committee: Mr. A. Norman Carter; Dr. T. M. MacRobert; the Rev. K. L. Parry; Miss Marjorie Renton; the Rev. E. R. Routley; the Rev. E. C. L. Shave; the Rev. J. F. Shepherd; Dr. Eric Thiman (Chairman).

The first task of the Editorial Committee was to decide which hymns could be omitted from the *Hymnary*. Clearly there must be some omissions to make room for other hymns if the book is to be of a reasonable size. It has been said that every musician loves at least one bad tune. We all become attached to hymns by sentiment and association which by no standard of judgment could be called good hymns. But the dead hand of the past applies to sentiment no less than to custom and tradition. A list was made of hymns which had either served their usefulness or should give place to better hymns on the same theme. By the courtesy of the Editor this list was published in the *Christian World*. A very large

correspondence ensued to which careful consideration was given. It was evident that there was still a great demand for some of the hymns which the Committee thought might be left out. We may give as a typical example George Rawson's evening hymn "Father, in high heaven dwelling" and W. T. Matson's "O blessed life, the heart at rest". Both these hymns were in *Barrett* and they have evidently endeared themselves to several generations. But there are better evening hymns than "Father, in high heaven dwelling" with its "perverse behaviour" and "softly let our eyes be closing". Bernard Manning was probably right when he said that Rawson's fame would benefit by the suppression of not less than half of his hymns in the *Hymnal*. There were eleven in the *Hymnary* of which five survive in *Congregational Praise*. What is said in Matson's hymn is said better in F. Mann's "My God, my Father, make me strong", and said once for all in Wesley's "Forth in Thy Name, O Lord, I go". Both these hymns, however, and others for which there seemed to be a great demand were restored. The most vigorous protests came against the omission of certain familiar children's hymns. This can be easily understood. The hymns we sing as children have very sacred associations. It is all the more important that we should be very careful what hymns we encourage the children to sing. The best hymns for children are those which express the great objective facts of the Christian faith in words and imagery which they can understand. It is a significant fact that when children are asked to choose their own hymns they seldom choose them from the children's section in the hymn-book. They prefer the great classic hymns of the Church. In *Congregational Praise* the only hymns included in a special section are those suitable for little children. Hymns suitable for young people and older children are included in their proper sections and indicated in the index. We have resolutely omitted the sentimental and introspective type of hymn which the child of today does not like and which no child should be encouraged to sing.

Having examined the *Hymnary* and made room for other hymns, the Committee turned first to Barrett's *Hymnal*. It is difficult to know why the Editors of the *Hymnary* omitted some of the hymns in Barrett, including so many of the hymns of Isaac Watts. We shall be able to sing again "Ye holy angels bright", "Blest are the pure in heart", Luther's Christmas Hymn, "Oh, let us all be glad today" and that most moving hymn of Wesley's, "And can it be that I should gain". But the most inexplicable feature of the *Hymnary* was the omission of so many of the hymns of Isaac Watts. Bernard Manning describes the omission of the hymn "I'll praise my Maker while I've breath" as 'not only a vice, but an unnatural vice'. *Julian* gives a list of 454 hymns and versions

f the psalms by Watts as in common use in the 19th century. Of ıese only 25 were included in the *Hymnary*. There are 45 in *ongregational Praise*. It will no longer be necessary to go to the [ethodist hymn-book for the best hymns of the greatest man mong the Independents and the author of some of the best hymns ı the English language.

It may be asked on what principle did we choose certain hymns nd reject others as we went through the many collections that are ı use today? A friend once told me that he wrote to Robert ridges to ask if he might include some of his hymns in a collection f 'the hundred best hymns'. Bridges was said to have replied that ıere were not a hundred best hymns, there were not a hundred ood ones. That is to set a very high standard. But a distinction ıust be made between an anthology of the best hymns and a ollection of hymns "suited to the general state of the gospel and ıe most common affairs of Christians" (Issac Watts in his preface) *Hymns and Spiritual Songs*). The essence of a hymn is that it hould be sung and that it should be sung together by a worshipping ongregation. Its theme must be worth making a song about and must express the corporate faith of the Church. St. Augustine's efinition is often quoted: "Hymns are praises of God with singing; ymns are songs containing praises of God. If there be praise and ot praise of God, it is not a hymn. If there be praise and praise of od and it is not sung, it is not a hymn. It is necessary, therefore, f it be a hymn, that it have these three things: both praise and raise of God and that it be sung".

As a definition this is too narrow. There are hymns of inter-ession and penitence as well as hymns of praise, and hymns in vhich we declare the riches of redeeming grace. But the singing f hymns is a corporate act of praise and we should avoid the diosyncrasies of personal experience. Dr. Louis F. Benson says f a certain type of hymn of experience: "Instead of a congregation ttering its corporate praise with a common voice, we have a athering of individuals conducting their private devotions in udible unison". But this principle of corporate worship is not only xclusive, it is also inclusive. It excludes those individual xperiences which can never be the norm of Christian experience n general, but it includes the Church Universal in heaven and on arth. The individual member of a congregation must not be ccused of insincerity if his reach exceeds his grasp, as he joins in raises of the saints of every age. We mentioned earlier the fear hat was expressed that the new hymn-book might be coloured by ome particular school of theology—it might be 'too Barthian' or neo-Calvinist'. The Editorial Committee was deliberately elected

to be representative of various shades of theological opinion. Bu we are living in an age of constructive theology and the genera trend of Christian thought today has made its mark on *Congre gational Praise*. There has been a new emphasis on Christianity as an historical religion. The Christian gospel is the story of God's mighty act of redeeming grace. God is 'like Jesus', not as a photograph is like its subject but as a person's innermost character is revealed in what he does. The Rev. W. P. G. McCormick tells the story of a soldier who was going on leave for the first time after two years in the front line. He was mortally wounded by a long-distance gun in the back areas. His last words to the chaplain were "isn't that just like God?" The Christian surveys the wondrous Cross and says "that is what God is like". The greatest hymns are those which glorify God who has "visited and redeemed His people" in the life and death and resurrection of Jesus Christ.

One of the most striking features of Christian thought today is the revived interest in eschatology. When this hymn-book was first suggested, a well-known social worker wrote to us and urged that we should leave out most of the hymns about "Jerusalem that is above" and the future life, and omit the last verse of most hymns with their reference to heaven. It is always difficult to hold the balance between a view of this world considered as a preparatory stage to a future life and what Prof. John Baillie calls the 'claims of earth'. If this world is to be a 'vale of soul making' we cannot be indifferent to social conditions under which men live and work, and yet it remains true that "if in this life only we have hoped in Christ, we are of all men most to be pitied". The hymns of social service will be found here, but under the title "The Church Triumphant" we have included such hymns as "Oh what the joy and the glory must be", "My soul there is a country", "For those we love within the veil". But the outstanding feature of our religious life today is the new emphasis upon the Church and the new vision of catholicity in the ecumenical movement. The section on the Church is one of the weakest in all our hymn-books. That is why "The Church's one foundation" is so dreadfully over-worked. We have not been able to strengthen this section as we should have wished. The chief additions are "Thy hand, O God, has guided"; Doddridge's "Triumphant Zion, lift thy head"; "Awake, awake, O Zion"; the Bishop of Chichester's hymn "Christ is the King"; and a new hymn by the Rev. A. F. Bayly "Rejoice, O people, in the mounting years". There is a new missionary hymn by Elvet Lewis "The light of the morning is breaking" which gives the opportunity of including the splendid Welsh tune "Crugybar". There are ten Communion hymns which were not in the *Hymnary*, including two by Isaac Watts; "Come risen Lord" by Canon

Briggs; and a new hymn by W. Robinson "Thee we praise, High Priest and Victim".

The *Hymnary* contained a section of "Hymns with Refrains", mostly of the Sankey and Moody type. It was suggested in the preface that these would be found useful for men's meetings. It is perhaps significant of a change in the attitude of men to religion since the days of P.S.A. meetings, that of the 25 hymns in this section only six are included in the latest edition of the *Fellowship Hymn Book*. The Editorial Committee had a long discussion over the inclusion of hymns of this type. It was agreed that it is not possible to include in one book hymns suitable for every type of meeting held in connection with the churches, but that there are hymns of this type which deserve to be included on their own merits. Such hymns will be found in their appropriate sections. At an early stage in our discussions we heard from Scotland that it would greatly assist the adoption of the new book by Scottish Congregationalists if it included a selection of Metrical Psalms from the Scottish Psalter. We welcomed the opportunity to enrich *Congregational Praise* by the inclusion of some of these beautiful hymns which are not so well known as they ought to be south of the Tweed. After all, these were the hymns, though in other versions, that were sung by the Pilgrim Fathers and the early Independents; "Look unto the rock whence ye were hewn".

Another new feature of *Congregational Praise* is a section at the end of hymns 'suitable for private devotion'. We have no Book of Common Prayer and we were glad to be told that many of our people use a hymn-book with their Bibles as a book of private devotion. To encourage this excellent practice we have included hymns which are rather too intense and intimate for use in public worship but may be found very helpful in our private devotions.

It is hoped to publish an anthem book very shortly. There is included in the hymn-book a short selection of Congregational Anthems and Chorales, such as "Jerusalem" and "I vow to thee, my country". No section of the *Hymnary* has been more generally criticised than the chants. There were two criticisms, that the pointing was bad, and that some of the psalms were spoilt for use in Christian worship by one or two lines which savoured more of the Old Testament than the New. It was even suggested that the attempt might be made to do for the psalms what Isaac Watts attempted for the Metrical Psalms, to "make David sing like a Christian". But chanting the psalms is quite different from singing a hymn; it is really a way of reading the Scriptures and we must not attempt to improve upon Holy Writ. This is not to say that we may not select what passages we read. Certain psalms have been omitted, therefore, and by the omission of one or more verses,

or part of a verse, a psalm has been made more suitable for use in Christian worship. Here and there we have altered a word to make the meaning clearer or the translation more exact. The pointing has been entirely revised upon a system explained in a note by Dr. Eric Thiman.

Dr. W. T. Cairns once said that "the most important constituent of a good hymn is a good tune to which it may be sung". The musical expert is not always the best judge of the most suitable tune for congregational use, but what Vaughan Williams says in his preface to the *English Hymnal* cannot be repeated too often: "It ought no longer to be true anywhere that the most exalted moments of a church-goer's week are associated with music that would not be tolerated in any secular place of entertainment". We were extremely fortunate in having as the chairman of the Musical Advisory Committee, Dr. Eric Thiman, who gave unstintingly of his time and expert knowledge to the task. To many people the music will be the outstanding feature of *Congregational Praise*. Where a new tune is set to a familiar hymn, so far as possible, a well-known tune is also provided either with the hymn or in an appendix. But it is earnestly hoped that congregations will give the new tunes a fair trial. "Mankind is as lazy as it dares to be" says Emerson, and it would need an earthquake to shake some people out of the dull complacency of custom and familiarity. To quote Vaughan Williams again, "No doubt it requires a certain effort to tune oneself to the moral atmosphere implied by a fine melody: and it is far easier to dwell in the miasma of the languishing and sentimental hymn tunes which so often disfigure our services". It is astonishing how often a familiar hymn will spring into new life and meaning when sung to a worthy tune. It is tragic that so many splendid hymns have been ruined by their association with a bad tune. May it be suggested that ministers and organists should use their common sense in this matter? Hymns are intended to be sung and a congregation cannot sing a tune they have never heard before. Let the tunes be played, let the choir sing them, let there be congregational practices, let trouble be taken to worship God, both in the beauty of holiness and the holiness of beauty.

THE CONTEXT CLUB

AN EXPERIMENT IN FRIENDSHIP

By H. C. Carter, T. H. Cooper, P. N. Harrison, G. E. Phillips.

Of making many clubs there is no end—clubs of various sizes, serving various purposes, grave and gay. There is one club, of the graver sort, which has existed for 50 years, of which an account may be of interest, and even of use, to some who read these pages. It is an exclusive club. Its foundation members were seven in number, and this has never been added to. Four of the seven are still here, in the Christian ministry, though all but one of them have retired from active charge. Three have passed to the other side of death. Frank Lenwood died in 1934, James Shaw Griffith in 1939, William Morton Barwell in 1949. We salute them in love and hope as still belonging to our club.

We were theological students together at Mansfield College, Oxford, preparing there to be Congregational ministers. Four of us were in our last year; three had one more year in front of them.

About the year 1898 Sir George Adam Smith (in those days untitled) when visiting Mansfield as 'College Pastor', told us of a plan which he and some of his fellow students had formed in their college days of meeting once a year after they had left, to keep their friendship in repair and confer about their work. Some of their names had already become famous. Henry Drummond and James Stalker were among them. For one reason or another their intention had not been carried into effect for very long. Some of us who heard him tell of the plan were fired with a desire to imitate it. What was good for great men such as these might be even better for ordinary people like us. College was soon ending for us all; we should be separated. We were men of one purpose. Could we not keep together in spite of separation? We resolved to try.

Three of us had lived together for four years in Oxford, lodging at the Old Parsonage on the Banbury Road. We at least were already bound together in very close intimacy. And each of these three had one or more friends in the Mansfield Junior Common Room whom he wanted to join in the undertaking. It so happened that the men who could not be left out added up to seven. The number had no special significance. It was enough and not too many for our experiment.

So we formed our club. We decided that so long as it was humanly possible we would meet for the inside of a week every

year. The first meeting was to take place in the first year after we should all be settled in work.

Our plan was clear, though at first not definite as to details. We had gained much through the friendship begun at college. We wanted to carry that gain forward and improve it, both for our own sakes and for the sake of the ministry on which we were embarking. We knew, or guessed, something of the dangers of mental and spiritual isolation which might beset us in our work as ministers or missionaries. (One of us was already committed to work in the foreign field). Here was a way of guarding against them. We had some vision of the high calling which was ours as servants of Christ's Church. Our friendship had already made that vision clearer and more compelling. That friendship had been a great gift of God to us. We proposed to turn that gift to good purpose by keeping it bright in our hands.

One of us had preached a sermon in sermon-class at college on John the Baptist as the 'man sent from God'. In it he spoke of seeing life in its 'eternal context'. What we desired was to go on seeing life in its eternal context. That was the purpose behind our resolve to keep together. The phrase gave us a suggestion of a name we might adopt. We would call ourselves the Context Club. Whatever it might mean to others, we knew what the name meant to us, and it has continued to mean it through the years.

Such was the beginning. For our first meeting, from a Monday to Friday in April, 1902, we found lodgings at Nettlebed, near Henley. One of us was already at work as a missionary of the L.M.S. in India, so only six were present in the flesh.

We knew how easily such an enterprise was likely to lapse with the years if we did not take precautions, so from the first we laid upon ourselves some binding rules—though not as under law but under grace. We decided that at each meeting the date of the next, in the following year, should be fixed, and that we should keep the date sacred from all other engagements. Should something occur in the interval which made the date impossible for any one of us, it might be altered by arrangement through correspondence with all the rest. And should it be necessary through some unexpected event, such as a funeral or wedding, or any other sad or glad unforeseen happening, for any one to be absent for a single day of the meeting, the consent of the rest must be obtained beforehand. Such partial absences have from time to time occurred, but during the 50 years of the Club's existence none of its members has failed to attend for any other reason than that he was absent from the country on work abroad—in India, China or Australia—or that he has passed into the life beyond. None has ever been kept away by illness.

We decided further that at each meeting we should appoint one of our number to be convener of the next, with the duty of finding the place of meeting. The place was to be as central as possible in relation to the different parts of the country where we might be living, so as to keep travelling expenses as low as might be. For many years we met in lodgings discovered by the convener in some country place, as far apart as Grindleford in Derbyshire and Pett in Sussex. Latterly, especially when the second Great War had made it difficult to find accommodation, we met in the house of one of our number. All fares were pooled and expenses of board and lodging shared equally. For some years one of us was as far away as Edinburgh. (The total cost for each of us, including travel, averaged only £1 12s. 6d.; the most was £2 9s. 4d., the least 15s. 9d.).

We agreed to take turns in writing a full account of what took place at each meeting. For this purpose we provided ourselves with a quarto-sized minute-book of some 450 pages. The book has not proved to be too big, for it has contained not only a record of the subjects of discussion, but an abstract of what each of us said, and it is nearly filled. The first business at each meeting has been to read the minutes of the last one. In later years we added a reading of the record of 10 years before; later still of that of 10 years earlier still; and so on till we had five sets of minutes to read. We found some amusement as well as interest in being reminded of what we thought and said years ago, because it was sometimes so like, sometimes so unlike, what we were each thinking and saying now.

The actual procedure has remained almost unchanged through all the years. We met for dinner or high tea on the Monday evening and, after reading the minutes, read aloud and talked over any letters that had been received from absent members, closing the day with Scripture reading and prayer, as we did each subsequent day. Of the three, or sometimes four, whole days remaining, the mornings, late afternoons and evenings were given to serious business. Each of us in turn gave an account of his home and ministerial life during the past year, talking over with the rest any problems that had arisen. Papers or talks were given on set subjects, agreed on a year beforehand, each followed by orderly discussion. At our earliest meetings we all introduced such discussions, but later, finding our agenda overloaded, we reduced the number of these to two or three.

To us at least the minute book is a precious human document. Year by year we gave instructions to our scribe that the minutes must be shorter. But it was not heeded. Perhaps we had more to say as time went on. For the sake of any future archivist who

should read the book to see what Congregational ministers were like in the first half of the century, we might well have insisted that some of the scribes should write more legibly. There has been no typewriting.

Naturally as we became fathers and grandfathers, more time was spent in talking of our family affairs, but to the end most of our time was devoted to discussion of topics and problems relating to our ministerial work. Of the hundreds of such topics introduced by set papers or talks mention may be made of a few, which will give an idea of their scope and variety. *Theological*: the Holy Spirit, the Trinity, Baptism, Conversion, the Atonement, Eternal Punishment, the Person of Christ, the Fourth Gospel, the Lord's Supper, Mysticism. *Ecclesiastical*: Congregationalism (several papers on various aspects), the Ecclesiastical Future, the Training of the Ministry, the Sabbath, Women Ministers, the S. India United Church, the Oxford Groups, Hymns, Church Architecture. *Biblical*: the Miracles of Jesus, the Bible, The Historicity of Acts, and a number of papers from one of our number on the Pastoral Epistles, and on Paul and his friends, on Marcion and Polycarp. *Literary*: Dante, R. L. Stevenson, Ruskin's 'Unto this Last', Hogg's 'Christ's Message of the Kingdom', C. S. Lewis's 'Pilgrim's Regress', Selbie's Life of Fairbairn, Tawney's 'Religion and the Rise of Capitalism', Whitehead's 'Science and the Modern World', Von Hügel's 'Essays and Addresses', St. Thomas's 'Summa', Bridges's 'Testament of Beauty', Micklem's 'What is the Faith?', Kraemer's 'The Christian Message in a non-Christian World' *Political and Miscellaneous*: Passive Resistance, Birrell's Education Bill, Treaty of Versailles, Russia, the Education Act of 1944, United Europe, the Crown and the Empire, Pacifism, the Prayer-Book Controversy.

We left the afternoon until tea-time free for recreation. In the early years, when we were young and athletic, we went for long walks, and played such outdoor games as a few men could discover or improvise. French Cricket was a favourite. For one or two years a soccer-ball was included in our luggage! We had the opportunity of visiting many interesting places near where we stayed, such as Kenilworth and Windsor Castles, the Peak Cavern, Burnham Beeches, Battle Abbey, Christchurch Priory and Whipsnade Zoo. Gradually, as we became old and stiff, the recreation declined for the most part into short walks and indoor rest.

Needless to say, the intervals between more formal discussions, and not least the mealtimes, became filled with talk and disputings about all matters under the sun. It was then chiefly that immediately current affairs came to be argued about, for our set subjects had been decided on a year beforehand.

We did plenty of laughing, sometimes at one another, sometimes, it is to be hoped, at ourselves. Once we found that there was an old Mansfield man within walking distance, and we called on him, one at a time, at short intervals, as having no connection with one another. His amazement at the coincidence was delightful. After the third visit he was suspicious and then the game was up. But it was good fun while it lasted.

We seldom allowed visitors—only an occasional neighbour to tea; they were liable to be interrupting. A notable exception was when a friend was writing the life of the first of our number to leave us in death, and we had a long conference with him about his book.

We were such close friends that we sometimes feared we might become a mutual admiration society. We tried to avoid it. Sometimes one of us read a sermon he had lately preached, and submitted it in the manner of sermon-class to be picked to pieces by the others. At one of our early meetings we spent a session in what is called 'Contextual Criticism'. Each in turn listened in silence to criticism passed on us, with an attempt at complete frankness, by all the rest. Some of the truths spoken perhaps hurt enough to be of use. But we never attempted this again.

Our fellowship—to use that too hackneyed word—was all the richer because we were by no means all of one quality or of one mind. Our Christian faith and our vocation in the Ministry were about all we had in common. In the matter of worldly possessions and of early advantages we differed widely. Politically some were left, some more to the right; some were pacifists, most were not; we all began as Congregationalists, but one took Anglican orders. We proved, as a glad fact, that there is a kind of friendship which lives in the upper air above all such differences.

Differences of opinion sometimes revealed themselves on the less serious concerns, as when two of us, provoked by the others' exuberant praise of Tommy Handley, declared that he roused them to nothing but fury. In the very early days of moving pictures we attended a cinema—two of us for the first time. One of these came away saying that, if the Christian Church is to survive, we must start a new crusade and stamp this thing out. The other was so fascinated that he would not come out with the rest but preferred to miss his tea.

Looking back, we are indeed glad to have formed our Club. It is a mistake to complicate life by the multiplication of loyalties. They are apt to clash. But this loyalty of ours to the Context Club, maintained through half a century, has not hindered but helped us, we believe, in being true to the highest loyalty of all.

REVIEWS

The reviews are in four divisions:

Theology and relevant studies: works of scholarship ranging from dogmatic theology and church history to psychology and cosmology.

Religion, life and work: books concerned with the daily application of religion and its popular exposition.

Miscellanea, a limited selection from current general literature.

Periodical publications.

THEOLOGY
AND RELEVANT STUDIES

Christ and Time. By OSCAR CULLMANN. S.C.M. 18s.

This book first appeared in Switzerland in 1946, and quickly attracted attention as the most important study of its subject that had appeared even in an age when all over the world theologians and others are asking themselves fundamental questions about the nature of time and history and eternity. English speaking theologians will be very grateful to Professor Filson for translating the work into English, and readers in this country will want to congratulate the S.C.M. Press upon producing such a profound and important book.

Professor Cullmann insists that the Platonic doctrine of a qualitative distinction between time and eternity has no part in a truly Christian, biblical understanding of our world. Eternity, he insists, is not timelessness, but "time, or, to put it better, what we call 'time' is nothing but a part, defined and delimited by God, of this same unending duration of God's time." (p. 62). If Professor Cullmann be right, time is linear, and eternity is simply the infinite extension of the temporal "line". It follows that the revisers have not helped us at all by substituting "eternal life" for "everlasting life" in translating one of the great key-words of John's Gospel; rather they have misled some of us, and revealed their own surrender to Greek or Platonic ideas.

The Bible, Professor Cullmann believes, divides time, in both Old and New Testaments, into three parts: time before the creation, time between the creation and the "parousia" (or whatever word might be used for the end of this created order) and the time after the "parousia". The great difference between the two testaments is superimposed upon this identical time-structure, for whereas for Judaism the great divide between the "present age" and the "age to come" lies in the future at the "parousia", for Christianity that divide has already been crossed, with the time between creation and parousia, in those events that constituted the life and death and resurrection of our Lord. Judaism and Christianity thus agree about the linear nature of time, but differ fundamentally as to where the "centre" of the line is. The new thing that Christianity has brought is thus not a view of eternity that renders it timeless; it is simply that it provides a new division of time. For the Jew the division lies still in the future when Messiah will come, whom none has yet seen; but for Christianity the division lies already in the past, and was made when he came who was Messiah, whom "we have seen with our eyes", Jesus Christ the Lord.

This fundamental position is then worked out in relation to a number of problems that are occupying our minds today. There is a valuable chapter on History and Myth, in which it is maintained that the salvation-

istory of the Bible consists both of facts which can and facts which cannot e historically "verified". We cannot verify the "facts" about the beginning r the end of the world; nor yet can we "verify" certain "facts" that are sserted about the order of historical events, *e.g.*, "facts" like the Virgin 3irth, or "facts" like the election of Israel or the divine sonship of Jesus. Ve can verify some of the "facts" asserted, *e.g.*, that Pontius Pilate was overnor of Palestine. But the important thing to note is that both verifiable nd non-verifiable facts are necessary for the recital of the salvation-history nat the Bible proclaims, and that has been the core of the apostolic preach- ng from the beginning of the Christian church.

Professor Cullmann warns us against assuming that such considerations ive free licence to allegorising interpretations of the Old Testament, so that ne whole life of Jesus is seen recorded there in some hidden manner. The)ld Testament, and the whole time before Christ's coming, leads up to and repares for Him. The past and the future alike have to be considered in elation to Him as their centre; the past prepares for Him, and the "future" isplays the effects of His advent.

In later parts of the book Professor Cullmann deals with salvation- istory in its relation to universal history and with the Church and the vorld in relation to the kingdom of Christ. This includes an important hapter on the State in salvation-history. In the final section of the book ne author considers how the individual is related to salvation-history so nderstood: faith and election, spiritual gifts and the divine imperative, ne faith and hope of the resurrection.

This is not only a piece of theological writing on the grand scale, but deeply religious work. Into a discussion that is engaging the minds of Christians and non-Christians alike Professor Cullmann has done the Church f God the service of bringing into clear relevance the contribution of the 3ible. There is a great deal here that will stand the test of criticism, but here are points at which serious doubts will arise. It is necessary to see learly the difference between the eternity of Platonism (rather than Plato!) nd that of the Bible; but is may well be doubted whether the Bible is so nambiguously "linear" in its understanding as Professor Cullmann suggests. n this sense it is a great pity that he begins his discussion of biblical erminology with the New Testament, and never looks back to the Old 'estament terminology that to a large extent controls it. Had he done so, wo points would have called for some modification of his views. First, he Old Testament writers were clearly finding it more than difficult to xpress their own thought of God's "eternity" in terms of linear time. The pening of Psalm 90 shows this plainly, and the use of "from everlasting to verlasting" and (in other places) of the plural of "everlasting" indicates urely that mere linear extension is not an adequate account of the Hebrew nind. Some difference in quality is surely intended, though that is not to ay that the difference must be of the order of platonising metaphysics vhere eternity is entirely removed from time. Second, "times" in the Old 'estament (and when called "kairoi" in the New) are not thought of or onsidered in their chronological position on time's "line", but are defined n terms of their content. Even chronological, durational, terms are so ised, *e.g.*, day, year, hour, moment.

Another point at which it would be very interesting to put questions to Professor Cullmann concerns the notion of fulfilment that is absolutely central o Christian faith. For him on his linear view of time, with the end still o come in some decisive sense, even though it will now come as a result of vhat has happened at the centre, the fulfilment at the end is the last term f a series, much as the ripe pear on the tree is the last term of a series of

events that began with the planting of a seed and has included its growth and development into a fruit-bearing tree. But if that were so the word to be used about the end would surely be the Greek word "teleo" and not the one that is used—"pleroo". "Teleo" is used, *e.g.*, in *John* 19[30], but it is not used there, one would think, in the way in which "fulfilment" is spoken of and thought of in relation to the Old Testament in other parts of the New Testament. Indeed it is here that one might have to raise some of the most fundamental objections to Professor Cullmann's views, for it would seem that the evidence supports the conclusion that Jesus himself thought of and saw his own life as "fufilling" the events of the Old Testament, as well as some of its prophecies; and it is doubtful whether on the views here expounded, the "Word", which admittedly was with the Father before and at creation, could ever have "come unto his own" as the prologue to the Fourth Gospel says, before he was "incarnate" in Jesus Christ our Lord. Further, we have to remember that the New Testament interpreter must be able to give real meaning to Paul's thought of the Christian, in this life and under the conditions of time and history, having been crucified, raised and seated at God's right hand with Christ; so that already we are able to share, not only in the life of temporal succession, but in a real sense to step outside it, to live in the new relations that Christ has set up within but not in terms of the temporal. Professor Cullmann has done magnificently for us in persuading us that we must start our Christian thinking not from Greek but from Biblical premises; but I think that we shall have to undergo a good deal more discussion and searching of mind and heart before we have reached a true understanding of the great mystery of the eternal nature of God.

JOHN MARSH.

The Letters of St. Athanasius Concerning the Holy Spirit. Translated with Introduction and Notes by C. R. B. SHAPLAND. Epworth Press. 204 pp. 25s.

It hardly seems credible that these letters have never before been translated into English. Such, however, is the case, and Mr. Shapland has rendered a valuable service by preparing this excellently annotated version. Far from us though the bitter theological controversies of the early centuries may seem, it is wise to realize that their dust has not yet settled, and that the issues so ardently contested then are vital still. Not merely in logic and philosophy, but still more in ability to perceive ultimate spiritual significance, we have much to learn from those whose insight steadily formulated the corpus of accepted doctrine.

These letters, which perhaps constitute the earliest treatise on the place of the Holy Spirit in the Trinity, were called forth from Athanasius by Serapion, bishop of Thmuis, who was concerned about the heretical teaching of the Tropici. The Tropici were carrying Arian notions into their approach to the problem of the Holy Spirit. Serapion sought the guidance of Athanasius in dealing with this new rationalization.

There are four letters, though there is reason to believe that the second and third are really one letter that has been divided, and some critics suppose that the fourth letter comprises two separate letters that have been put together. The first letter is twice as long as the others together, and contains the systematic arguments. The second and third are really only a shortened recapitulation of the first, and the fourth descends to polemic, adding little or nothing to the arguments. Athanasius, in the first letter, deals carefully with the Tropicist position, analysing the relevant scriptural references and approaching the problem with clear but reverent logic. He deals well with the distinction between Fatherhood and Sonship as applied to God the Father

.nd Jesus Christ and as applied to men, sensing the fact that in the Godhead hese terms express an eternally abiding relationship rather than anything in he nature of temporal sequence or dependence: "(A man), when he is egotten, receives a part of his father, that he himself may become father of .nother. But with the Godhead it is not so. For God is not as man, nor is iis nature divided. Hence he does not, by division of himself, beget a son, o that he may himself become father to another; for he himself is not from ı father. Nor is the Son a part of the Father. Hence he does not beget as ıe himself has been begotten, but is whole image and radiance of the whole. And in the Godhead alone, the Father is a father in the strict sense, and the Son a son in the strict sense; and of these it holds good that the Father is ever Father and the Son ever Son" (I. 16). Athanasius foreshadows the right understanding of the extraordinarily difficult problem of the mutual relationship of the Persons of the Holy Trinity; we can foresee eternal procession and perhaps justification of 'filioque': "The Triad is in him (*i.e.*, the Holy Spirit) complete. In him the Word makes glorious the creation, and, by bestowing upon it divine life and sonship, draws it to the Father. But that which joins creation to the Word cannot belong to the creatures; and that which bestows sonship upon the creation could not be alien from the Son. . . . The Spirit, therefore, does not belong to things originated; he pertains to the Godhead of the Father, and in him the Word makes things originated divine. But he in whom creation is made divine cannot be outside the Godhead of the Father" (I. 25).

These very valuable letters deserve, and have received, painstaking editing. The translation reads well, and is neither too literal nor too free. Doubtful points are faithfully dealt with, and all necessary apparatus is provided. The notes and references are sufficient, and the introduction sets the letters in their historical perspective and deals adequately with the literary and critical problems. Apart from minor points on which there may be legitimate difference of judgment or opinion, there is little adverse criticism to make. I feel that Mr. Shapland might have gone a second mile and given us a complete translation of the fourth letter. He holds the view that the fourth letter is composite, IV. 1-7 and IV. 8-23, and that only the first part belongs to this correspondence. He may be right, for IV. 7 ends with an ascription and doxology; but IV. 8-23 deals with the vexed question of sin against the Holy Ghost (*Matt.* 12^{32}) and is to that extent relevant. Nevertheless, this is an excellent piece of work, and the serious student of the conciliar period must have it on his shelves. A. R. VINE.

The Old Testament Text and Versions. By B. J. ROBERTS. University of Wales Press. 21s.

Mr. Roberts, senior lecturer in Biblical history and literature in Bangor University College, has given us an excellent and much needed book on the transmission of the Hebrew text of the Old Testament and the history and value of the various ancient versions. The book is divided into six parts of unequal length on the Hebrew Bible, the Septuagint and the Greek versions, versions based on the Hebrew Text, translations based on the Septuagint, the Latin versions, and the Arabic versions. There is a useful summary consisting of nine pages; a postscript dealing with the Dead Sea scrolls, here called the Jerusalem Scrolls; a comprehensive bibliography; and two good indexes.

Mr. Roberts's preface is dated March 1950, and the fact that the book took a year to be produced after the writing of the preface is the reason why the author makes no mention of the publications in America and Jerusalem of some of the scrolls. It is interesting to note his opinion that 'even at a conservative estimate the Jerusalem scrolls probably belong to the first

century A.D. or earlier'. The author rightly makes a strong plea for greater attention to the authority of early Hebrew manuscripts, and for finding reasons for variant readings; and he tells us that a major result of the new evaluation of the versions is increased caution in using them for emendation: they were never meant to be literal translations of the parent Hebrew text, but rather interpretations of the text to meet special requirements.

No student of the Old Testament can afford to be without this book.

J. N. SCHOFIELD.

The Books and the Parchments. By F. F. BRUCE. Pickering and Inglis. 12s. 6d.

This is a first-class piece of work. It is written by a scholar who has the gift of lucidity. The author has achieved the feat of writing a book that is truly scholarly and popular. The book has 18 chapters, 3 appendices, 2 indices and 5 illustrations. The book is sufficiently up to date as to include a photograph of part of Isaiah from the recently discovered "Jerusalem Scrolls". There is too, a most useful table of alphabets, illustrating the development of the forms now found in the Bible.

The author begins with a discussion of the nature of books, writing and alphabets. This is followed by chapters on the Hebrew, Aramaic and Greek languages. Then come chapters on the Canon and Text. The other chapters deal with the more important versions, including a very informative one on the Samaritan Pentateuch. Practically the whole field of recent Biblical scholarship is laid under tribute. The quotations are most apt and their range is quite phenomenal.

This book is a most valuable contribution to its subject; for the author has not only mediated the best of modern scholarship, but has also preserved what was best in the works of the older generation. J. WOOD.

The Old Testament Problem. By E. ROBERTSON. Manchester University Press. 21s.

Apart from two general essays on The Bible and Mankind, and Old Testament Stories, the book deals with the origin of the Pentateuch and particularly of the book of Deuteronomy. Most of the ten essays of which it consists are reprinted from the Bulletin of the John Rylands Library, and the book suffers from the fact that it is a collection of essays and there are many repetitions and inconsistencies; but it is a serious attempt by a well-known scholar to provide an alternative theory to the orthodox critical Graf-Wellhausen hypothesis. His theory is that the first four books of the Bible were compiled under the direction of Samuel as the code for a united Israel under a monarchy and as the law of the Jerusalem temple as a central sanctuary, and that Deuteronomy was added by Samuel to give effect to changes consequent on the establishment of a monarchical government. The compilers relied on older written documents, including a Mosaic corpus, which at different tribal sanctuaries had developed in different ways; they assembled and arranged the material under Samuel's instigation and direction. After the disruption at the death of Solomon Yahweh left the temple at Jerusalem, worship there became a hollow mockery and the whole Torah fell into oblivion, except at Shechem, until finally reintroduced by Ezra as the law-code for the returned exiles.

Similar theories were advocated by Vater in 1805, Kleinart in 1872, and by Welch and Oestreicher in 1923, but scholars have not been convinced. Dr. Robertson claims that Palestinian archaeology supports the view that there was a difference between the worship of north and south Palestine in reference to images and that the north regarded the golden calf as the embodiment of their God; but he needs to produce evidence on both points;

s picture of the great ninth and eighth century prophets as dangerous
nderground emissaries of the south smuggled into the north to overthrow
e monarchy seems doubtful; and a detailed study of the laws of
euteronomy gives little support to the theory that the book was designed
the new constitution when the theocracy was displaced by a monarchy.
ut the rock on which shipwreck is made of all theories that date the code
the Mosaic age or in the early monarchy is its close affinities with the
ook of Jeremiah, and a fresh study of the significance of Jeremiah is long
verdue. Skinner treated him as a young man who has to get engaged
a girl before he finds he cannot marry her; and, in his latest publication
om the Rylands Library, Professor Rowley, in the interests of a particular
eory about sacrifice, tells us we must not take Jeremiah too seriously.
he Graf-Wellhausen theory of the Pentateuch was based largely on a
reful study of the significance of the eighth century prophets; it will
ot be replaced until Old Testament scholars give equally careful study to
e significance of the three great seventh-sixth century prophets, Jeremiah,
zekiel, and Deutero-Isaiah. J. N. S.

he Foundations of the Christian Faith. By J. N. SANDERS. A. and C. Black. 10s. 6d.

This is not a systematic theology, but a New Testament study with strong apologetic interest. The sub-title calls it "A study of the teaching the New Testament in the light of Historical Criticism". Mr. Sanders concerned to show the inadequacy of Bishop Barnes's *The Rise of hristianity*, and his book is in large measure an answer to it. It is in ct a good example of the best critical scholarship reaching conservative sults: "Jesus' life and death and his own teaching about himself presented ie Church with a problem of which the only possible solution was the hristological and Trinitarian doctrine of the early Church". "If we cannot nderstand Jesus in the light of traditional Christianity, then he remains timately unintelligible". Sanders shows that it is equally unsound itically to dethrone the Christ of faith in favour of the Jesus of history o Barnes, following some pre-1914 critics), as it is to emphasize the Christ faith and despair of finding a Jesus of history (so Bultmann, who still ominates German *N.T.* scholarship). His main argument against Barnes that the critic's business is not so much to consider the conformity, or herwise, of New Testament statements with modern ideas, as their con-rmity with one another; and he accuses Barnes of judging the truth of ie Gospels by some external standard of abstract truth or the modern orld-view or the laws of science, instead of letting its own inner harmony ake its proper impression. "The Bible furnishes its own proper criteria r discovering the truth from its pages". This sounds like obscurantism, ut is not necessarily so, though at one point Sanders exposes himself to is criticism. He seems to believe the Virgin Birth to be literal fact, but shy of saying so outright. This will hardly satisfy a critic, least of all ne who shares the presuppositions of Bishop Barnes.

In dealing with Paul and John, Sanders emphasizes their agreement ith the original Kerygma and with Jesus, and also with the later theology f Creeds and Fathers. The section on Paul could with advantage have ade use of W. D. Davies's *Paul and Rabbinic Judaism, e.g.*, on Christ s the Second Adam. In the section on John we have a new guess at the uthorship. The Gospel is regarded as a free writing up of discourses ather than actual words of Jesus, but always with a genuine saying or ct of Jesus as the basis. There is no new interpretation of the Fourth ospel, but this part of the book is very freshly argued.

E. C. BLACKMAN.

Christian Faith and Practice. By LEONARD HODGSON. Blackwell. 116 pp. 8s. 6d.

The habit of giving comprehensive addresses to undergraduates grows. Dr. Whale's *Christian Doctrine* (1941) was a persuasive exposition of the best modern reflection on the great themes of Christian faith; Dr. Vidler's *Christian belief* (1950) attempted to relate the way we think about Christ to our way of thinking about everything else. This book consists of a course of seven lectures given for 11 years by Professor Hodgson to a general audience in Oxford. He attempts to express objectively what all Christians believe in terms of a system of thought which is partly traditional and partly of his own making. On some of the themes he has already published works and his study of the Atonement is expected shortly. The lectures are wise, lucid, logical and illuminating. There is no excuse for any one, who reads them and reflects upon what he has said, to mistake the main theme of Christian faith and practice. How far the reader will find Professor Hodgson's treatment satisfying depends on how his mind moves in the categories natural to the author. Professor Hodgson believes primarily in the Incarnation, and everything else flows from that. So much so indeed that there is no chapter corresponding to Dr. Whale's chapter "Death and the life to come: the Christian doctrine of the last things": and not merely is this aspect missing, the eschatological note is but faintly struck. No one can object, of course, to Professor Hodgson believing in the Incarnation, but he might have made it clearer why (except on grounds of church tradition) he believes in the Incarnation. The book abounds in pungent remarks such as "One of the reasons why we should treasure the Bible is because it contains as great a collection of false ideas about God as can be found within the covers of any book". This work will both promote knowledge of Christian truth and also stimulate reflection upon it.

H. CUNLIFFE-JONES.

John Cassian. By OWEN CHADWICK. Cambridge University Press. 213 pp. 15s.

John Cassian is to an extent overshadowed by his great contemporaries, with the result that his life and influence have perhaps received less attention than they merit. Mr. Chadwick has given that attention, and the result is an eminently readable and rewarding work.

This is no mere life of John Cassian. The author has taken pains with the setting, and relates the life and work of Cassian to the problems of his time. Those problems included the Pelagian and Nestorian controversies, and the evolution of ordered monasticism. Cassian is related to these and other issues, with particular significance in the last. The influence of Cassian on the development of western monasticism is clearly shown, though it is also made clear why that influence was not greater. The author is admirably candid, and enables us to understand why Cassian did not attain a greater place in history: he lacked that confidence in himself, and the resultant driving force, which alone makes for determinative leadership.

Nevertheless, his influence was very considerable, and Mr. Chadwick shows how Cassian's work at Marseilles shaped later western monasticism. Cassian was fortunate in gathering experience successively in Bethlehem, Egypt, Constantinople, Rome, and Marseilles, and to that extent becoming a living link between east and west. Sad to say, however, when that assumption was acted upon by asking him to intervene in the Nestorian controversy, his contribution, "De Incarnatione Domini", served little purpose. We must rank him as a practical religious rather than as a theologian.

The work is well written, and makes the turn of the fourth century live.

ordially commend it to those who like to read an occasional work that will t some flesh on to the dry bones of their historical outline knowledge. The ok is also first-class scholarship. Problems such as Cassian's birthplace d questions of dates are dealt with carefully and with full citing of thorities; and there is a full bibliography and a sufficient index.

A. R. VINE.

e Teaching of Calvin: A Modern Interpretation. By A. MITCHELL HUNTER (second edition, revised). James Clarke and Co. 15s.

For years Dr. Mitchell Hunter's *Teaching of Calvin* has been out of print. ow we have a revised edition which the publishers claim is "in some respects new book". One wishes that the revision had extended as far as the bliography. It is true that the footnotes refer to recent literature on the bject, but the book list at the end of the volume has not been brought up date. This is a pity, for it would have enhanced the value of the work as guide to the study of Calvin if important modern books like T. F. rrance's *Calvin's Doctrine of Man* had been mentioned. To some it will em that a book which in outlook and treatment remains manifestly pre-urthian can hardly claim to be "a modern interpretation" of Calvin. But e rest of us will be grateful that in this respect Dr. Hunter is out of the shion. His original intention was to let Calvin speak for himself, and it an advantage to us—and to Calvin too—that his interpretation of the eat Reformer has not been exposed to the deflecting influences of con-mporary debate.

A reviewer of the first edition pronounced this book to be "the best book the English Language on Calvin's theology". A new generation of readers ll probably agree that the verdict still stands. Dr. Hunter has no theological e of his own to grind, and he is careful to set Calvin's thought against the ckground of Reformation theology as a whole. Where, for example, is ere to be found a clearer statement of the positions taken up by the sputants on both sides than Dr. Hunter gives us in his account of the sastrous controversy over the Lord's Supper? But Dr. Hunter is always sy to read and understand. Many readers will turn first to the chapters Predestination and Providence, where they will find Calvin portrayed restling with problems that remain for our faith even after we have rejected s solution of them; and it is safe to say that nothing could be fairer to alvin or more loyal to the truth than Dr. Hunter's exposition, here and roughout the book. A specially noteworthy chapter is the one in which e Author deals faithfully with Calvin's part in the arraignment for heresy nd execution of Servetus. But it is unnecessary to go on instancing apters where the whole book is a model of calm, sympathetic yet scriminating appraisement. Suffice it to say that the *Teaching of Calvin* as established itself as a theological classic in its own right.

H. F. LOVELL COCKS.

. D. Maurice and the Conflicts of Modern Theology. By A. M. RAMSEY. 118 pp. Cambridge University Press. 10s. 6d.

Dr. H. G. Wood delivered his Dale lectures in Mansfield College on . D. Maurice in the academic year 1942-3. They were published in 1950. r. Wood thus merited, even better than the illustrious Quintus Fabius, e title of *Cunctator*. Professor Ramsey delivered his lectures on the same eme in 1948; they are published now in 1951. Thus Dr. Wood's important ook gets into the bibliography but not into the Index. However, the two ooks on much the same theme are radically diverse, and we may be grateful r both. Professor Ramsey writes, as always, with wide knowledge, insight nd geniality; perhaps his ardent enthusiasms hinder as well as help his

interpretation; Dr. Wood has a genius for friendly objectivity. In Professor Ramsey's view Maurice saw all excellencies in thought and organization summed up and exemplified in the Church of England as by law established; sometimes therefore and for some readers he almost makes the venerable Maurice appear silly. Dr. Wood begins his lectures with a comment made upon Maurice by Alexander Mackennal: "I often suspect that when it can be appraised, it will be seen that his abiding influence has been not on English Churchmen but on English Congregationalists". Dr. Mackennal may have misjudged the situation, but Congregationalists may learn much from one who thought so highly of the Church of England and was in his own days so little regarded by it. Arnold Thomas wrote in *The Congregational Quarterly* (January, 1923): "I loved Maurice clear or obscure. I was charmed by the sweet severity of his face and the moving tones of his voice. I was every week in his house, where he had a kind of private class and discoursed to us freely about Locke and other celebrities less interesting to me than himself. . . . It was worth going to Cambridge if only to come near this saintly apostle and prophet". N. MICKLEM.

The Concept of Maya. By P. D. DEVANANDAN. Lutterworth Press. 21s

Religion in Chinese Garment. By K. L. REICHELT. Lutterworth Press. 15s

These are very welcome additions to the Missionary Research Series published under the auspices of the Department of Missions, Selly Oak Colleges.

Dr. Devanandan's book is a dissertation prepared for the Yale Ph.D. degree, and is obviously based on very careful study of the relevant literature. It traces the conception of Maya in the *Rigveda*, the *Upanishads*, the Epics, in Badarayana's *Sutras*, in the Commentaries on these *Sutras* by Sankara and Ramanuja, and in the later Vaishnavite bhakti cults. The beginner in these studies will find this historical sketch an admirable guide as he traverses this well-trodden road. There follows an illuminating chapter on *Maya and the Modern Hindu Mind*. "Hinduism," as Dr. Devanandan says, "is going through a process of unprecedented change and reconstruction at the moment." What effect has this on the belief in *maya*? Dr. Devanandan judges that "the thought and outlook" of "the average Hindu" are still "characterized by an attitude of 'world and life-negation' which is conveyed by his use of the term 'maya' ". Life-negation goes ill with modern needs, and Dr. Devanandan gives a very useful account of the attempt of modern Vedantins from Svami Vivekananda to Sir S. Radhakrishnan to adapt the doctrine to the new Hindu way of life. To Dr. Devanandan these attempts seem inadequate and he concludes his learned, lucid book with the words:—

"The time is come when thoughtful Indians should realize the inadequacy of Upanishadic assumptions to furnish the living inspiration and the theological theory which modern India must needs possess if she is to succeed in her attempts to remodel Hindu life and Society. Nothing less than the complete transformation of religious theory is the logical conclusion towards which the entire process of the changes now prevalent in Hindu religious practice is leading".

Religion in Chinese Garment is a translation from the Norwegian which makes accessible to English students the researches of one who more than other Western scholars has been since 1922 in close association with Chinese Buddhists. In the chapter on Confucianism Dr. Reichelt reproduces without question the traditional account of Confucius and makes no reference to the modern view, familiar to us in this country through the writings of Dr.

rthur Waley, that the picture of Confucius as a high official belongs to a ter period when Confucianism was claiming to be the religion of the State. i his chapter on Taoism, although admitting that many modern Chinese holars assign the *Tae-Teh-Ching* to a much later date, he assumes that was written by Lao-tze and apparently accepts the traditional view that was an elder contemporary of Confucius.

The distinctive value of this book lies in its description not only of the story but of the present tenets and practices of the various Schools of hinese Buddhism, for Dr. Reichelt writes here with an intimacy of knowdge such as few, if any, other western scholars have. There follow short it illuminating chapters on *Chinese Mohammedanism* and on *The Various ects in China*. We are very grateful to the translator, Mr. Joseph Tetlie, r making available in English this notable contribution to the study of hases of Chinese religion on which there is relatively little material in our nguage. SYDNEY CAVE.

adhakrishnan. Comparative Studies in Philosophy Presented in Honour of his Sixtieth Birthday. Allen and Unwin. 25s.

Readers of the *Congregational Quarterly* do not need to be reminded f the significance of Sir S. Radhakrishnan, for many of his books have een reviewed in these pages. In India he is the recognized exponent of ieo-Hinduism; in our country and in America he is not only the most famous f Indian thinkers but the much admired exponent of an Idealistic Philosophy hich seems to many to meet the needs of the West which, having lost hold f Christianity, still needs religion if it is to be saved from the frustration f materialism.

The Editors, who include Dr. W. R. Inge and Dr. L. P. Jacks, as well s one American and two Indian philosophers, have sought to make this ook not only a tribute to Radhakrishnan but a contribution to that "new ne of philosophical activity which would ultimately result in a systematic nd harmonious synthesis of East and West".

In the limits of a short review it is impossible to summarize the 21 ssays which make up this volume. Indian and Chinese, British and merican thinkers make here their contribution. One at least of the essays, hat by Dr. Bouquet on *The Valuation of the Historical in Eastern and Vestern Thought,* is written from a distinctively Christian point of view. ut, in general, the writers seem more interested in "religion" than in any eligion. They are more inclined to accept Radhakrishnan's teaching that 'differences in name become immaterial since every name, at its last, conotes the same metaphysical and moral perfections" (*Hindu View of Life,* . 46) than they are to heed his warning that "the vital essence of religious onviction is that its faith is not a mere idea. If fictions helped many enerations, it is because they were not known to be fictions. They lose heir power when their character is recognized. No man can worship ermanently what is untrue" (*An Idealist View of Life,* p. 74).

If God be conceived as the undifferentiated Absolute then it may matter ittle by what names He is called, but if it be true, as Christians believe, hat God who has spoken through the prophets of many a race has revealed Himself in His Son, then it is not intolerance to seek to pass on to others our est possession, provided we are aware of the imperfection of our response nd do not identify the treasure of the Gospel with the earthen vessel of ur Western heritage.

The Editors tell us that the Essay by B. K. Mallik on *Radhakrishnan nd Indian Civilization* was printed in the proofs as the Foreword and that s was by Sir S. Radhakrishnan's wish that it was transferred to a later place

in this volume. That Essay gives a very attractive picture of his personality and influence and emphasizes that he is "a Hindu above everything else". "Whether he is chanting hymns in his bath or holding classes to teach the Vedanta or Dhammapada or addressing statesmen to bring politics back again right within the realm of the spirit, he is intent on one fixed aim, the re-establishment of the Indian outlook of life in the heart of the human family". It concludes, "The light will burst through the clouds and Radhakrishnan can assure himself that from the depth of the blue waters with the creamy shimmering crimson of the lotus will rise again Krishna, his Prophet for the human race". Brilliant as are Radhakrishnan's gifts and great as have been his services to an Idealist view of life, it is impossible for Christians to share in that aspiration. S. C.

In the second volume of *The Rolls and Register of Bishop Oliver Sutton 1280-1299* (Lincoln Record Soc., vol. 43), Miss Rosalind Hill has transcribed the bishop's institutions to benefices and confirmations of heads of religious houses in the archdeaconry of Northampton. The documents, she says, support neither the charge that "the right of papal provision was being used excessively or unreasonably" nor the charge that "English livings were being invaded by hordes of foreigners". "Scandalous pluralism was also rare".

Cranmer and the English Reformation (English Universities Press, 5s.), in the "Teach Yourself History" series, is not likely to add anything to the reputation of its author, the late Dr. F. E. Hutchinson, but the subject is treated competently and sympathetically. Dr. Hutchinson holds that Cranmer's efforts to assure the access of lay people to the Bible in English represent a contribution to the Reformation in England greater even than his share in the composition of the Prayer Book.

25s. is too much to pay for Professor Henri Talon's *Selections from the Journals and Papers of John Byrom, Poet—Diarist—Shorthand-Writer, 1691-1763* (Rockliff), even with its 25 pleasing illustrations, including a portrait of George Whitfield (*sic*), who is mentioned several times, as is Philip Doddridge; for the Chetham Society's edition of Byrom's *Remains* is still accessible to scholars, and for others Byrom is not particularly exciting, despite the charm and distinction Professor Talon gives to this as to his earlier work.

It was an excellent idea to reprint from his *Addresses Biographical and Historical* the late Alexander Gordon's *Philip Doddridge and the Catholicity of the Old Dissent* (Lindsey Press, 2s.). Many will wish to speak of Doddridge during 1951, and in short space there is no finer guide than Gordon.
GEOFFREY F. NUTTALL.

The Coherence of Christian Doctrine (S.P.C.K., 1s.) reproduces the lecture given by the Bishop of Oxford on the Charles Gore Memorial Foundation. Regarding Dr. Gore as at once "the victim and the prophet" of the tendency at the end of the 19th century to focus attention upon the Incarnation and to allow the Atonement to slip into "relative oblivion", Dr. Kirk affirms the inter-dependence of these two doctrines. "Keep the two asunder and both will fade away; make light of either of them, and the other languishes at once". This is a lecture which would have delighted Dr. P. T. Forsyth. S. C.

The Eschatology of the Epistle to the Hebrews by Wm. Robinson (Overdale College, Birmingham, 1s. 3d.) is not so much a study of the Christian hope (so the subtitle) or of an attempt to platonize the Gospel, as a relating of the argument of Hebrews to the realized eschatology of the primitive Kerygma. E. C. BLACKMAN.

West African Psychology, by G. Parrinder (Lutterworth Press, 25s.), ves us here a very handy compendium of West African beliefs and customs. tells us what various West African tribes think about the soul, the future , reincarnation, dreams, demon-possession and so forth, and this will be useful book for missionaries and others working in that area. The title, wever, does raise the question whether such descriptive material can operly be called the "psychology" of a people. Dr. Parrinder may have himself be too much intimidated by the "Functionalists" to attempt any erpretation of these beliefs and customs, but if so it is difficult to see that has done more than produce a (very excellent) source-book. It provides sufficient light on the problem, for example, of what it is in the make-up so many African tribes that renders them more susceptible to the appeal Islam than to that of Christianity. Further, is it possible to group all est Africans together and to speak of their corporate "psychology" any ore than it would be possible to group Germans, French, Swiss and Dutch d speak of "West-European psychology"? Again, how far is a description present-day West Africa true to the indigenous culture of the tribes and w far are we describing what is a blend of two or more cultures? These d other questions inevitably arise, and we hope Dr. Parrinder will be couraged later to deal with them. A. V. MURRAY.

In *The Universe: Plan or Accident?* (Paternoster Press, 6s.), Robert D. Clark aims to give a popular scientific account of examples of order r. Clark prefers 'design') which has arisen "in defiance of the ordinary ws of nature" (p. 128); and so to support an argument by analogy for e existence of a Creator, a Cosmic Mind acting upon nature from without . 182). A very readable exploration of physics, astromony, chemistry d biology, convinces us of the author's scientific authority; but his ilosophical conclusions seem less reliable. It is helpful to go first to the mmary in the last chapter. In a discussion of the nature of the Creator haps. XV, XVI), valuable points are made regarding natural evil (reduced harmless and useful things in the wrong place); all other evils are caused, d explained, by human sin and folly. Although religion is "a subject th which this book is not primarily concerned" (p. 185), one question its aders will do well to ask is this: Can the kind of God to whom "science mistakably points" (p. 158) satisfy us (even as to the demands of reason) we face the problem of evil?

J. V. Langmead Casserley's discussion of one aspect of the same problem *Man's Pain and God's Goodness*, Mowbrays, 2s. 6d.) makes an important stinction. To the *theoretical* problem, here receiving concise philosophical eatment, there is no final solution (even in atheism). But consideration of e biblical attitude leads to an approach to the *practical* problem of our vn and other people's pain, which is both challenging and encouraging.

ERIC PYLE.

JUST RECEIVED, FOR REVIEW NEXT QUARTER

HILIP DODDRIDGE. Edited by G. F. Nuttall. 167 pp. Independent Press. 7s. 6d.

Philip Doddridge, great Independent of the early 18th century, died on th October, 1751. Those who wish to take adequate notice of his centenary will need this book, in which six notable contributors deal with e varied aspects and activities of his life.

RELIGION

LIFE AND WORK

What do we Believe? By JOHN LAWSON. 188 pp. S.P.C.K. 6s. 6d.

This is a most valuable book, and it may be hoped that it will become widely known and widely used. The author is a Methodist minister, and he wrote this book in order to preserve in permanent form the results of discussion classes on Christian doctrine held with his young people in Lincoln. The work takes the form, as stated in the sub-title, of "144 straight questions and plain answers concerning the teaching of the churches". The questions are admirably chosen, and cover the whole range of Christian doctrine in a systematic manner, dealing in successive sections with God, Jesus Christ, the Holy Spirit, the Trinity, Human Nature and Sin, the Gospel, the Church, Worship, the Bible, and Immortality. The answers are given clearly and fairly. Mr. Lawson does not disguise the fact that he is an Evangelical Protestant, but in all matters of opinion he puts all points of view in parallel, whether the difference be between Catholics and Protestants, fundamentalists and modernists, or Calvinists and universalists. I am astonished at the amount of information he has compressed into a comparatively short book. Nor let it be thought that the book is merely a concise theological text-book. It is much more than that. It explains the differences between the various branches of the Church, the issues between religion and science, the rationale of the historical approach, and many other practical matters of a kind on which thoughtful young people—and older ones too—need guidance. I do not know of any book of similar size which I would more readily commend to young or old to give them a sound grasp of the Christian faith as approached with the resources of modern knowledge. It may be relevant to say that Mr. Lawson graduated in science at London and in theology at Cambridge, and moves with competence in the necessary fields. He holds to the great historic essentials of the Christian faith as implied in the Creeds, without committing himself to the letter, but is ready to take account of all that historical and scientific research has to say. It may be hoped that this is the kind of ground to which most of us are steadily moving, and Mr. Lawson will help any who want guidance to set their feet upon it.

I hope that this book will find its way into the hands of lay preachers, Sunday School teachers, the more intelligent young men and women in our churches, and all those of every age who need a concise one-volume handbook to their faith. I hope this little book will run to many editions, and for that reason I add a few criticisms. There should be an edition available properly bound, even at a few shillings more in price. It is a book to keep, and the present paper covers will soon look shabby. In the preface the author might well draw attention to the fact that the contents of his book are a digest of the work of many labourers in many fields, and that the sources will be indicated in the bibliography at the end of the book, and also guidance for further reading. That means there should be a classified bibliography, not long or exhaustive, but enough to show those interested what are the next steps.

A. R. VINE.

The Gospel of God. By ANDERS NYGREN. S.C.M. 6s.

If one little pure gem is worth a whole collection of "paste", then this little book is worth a library of current religious "volumes" that stimulate

us only for a moment. Bishop Nygren, one of the most loved and trusted of ecumenical statesmen, has made available to us all the pastoral letter he wrote to the clergy of his diocese of Lund when he was consecrated bishop. He has opened out his own heart and mind to very great effect. This is not only a work of theological integrity, but of great religious insight and power. The work of the Minister (and, may we add, of such laymen as share in the work of ministry) is considered primarily as that of a herald of God's Word. He sees the gospel as a message that our world has been delivered from the domination of the powers of sin and death, and he shows how that message is relevant to our modern world, whether we are preaching or teaching, or celebrating the Sacraments of the Church, whether we are working for the unity of the Church, or for the peace of the world. If there is one point to be made to balance what is so rich a gift to us, it is that Bishop Nygren finds it somewhat hard to give the Sacraments the place they in fact have in his own church (to say nothing of others) because he ties his exposition up too closely with the notion of the Word. He is able to do more with baptism than with the Lord's Supper. He can state the negative conditions well enough—the Lord's Supper must not make the sacrament out to be (what it is in Rome) our act; for it is more than a memorial, it must preserve the essentially "active" nature of our faith in which the "message" becomes a unity with the deed of God that it proclaims. But without some view which deals with the actual presence of Christ, crucified and risen, when we preach, and when we celebrate the sacraments, can we ever articulate to ourselves what happens when we are caught up in the glory of worship, and become lost in "wonder, love and praise"? That requires, if I mistake not, some treatment of the relation of time and eternity, which is at the heart of God's act in Christ, as it is of all our apprehension and appropriation of it.

JOHN MARSH.

The Coming of Age of Christianity. Edited by SIR JAMES MARCHANT. The Canterbury Press. 12s. 6d.

This is a collection of seven essays producing as their total effect a reasoned Christian optimism and a reminder that life is not all problems. This is an essentially hopeful book and its proportions are right. Prof. Jn. Foster on Achievements of Christ in twenty centuries, and Dr. S. Cave on Christ as known in the Experience of Men, are descriptive. The Dean of St. Paul's on The Significance of Christ through the Ages, and Prof. A. D. Ritchie on Science and the Christian Life, are more philosophic. Ritchie wants to add to the two fundamental Christian commands of love to God and man a third concerning the proper use of Nature, which if generally agreed would enable scientific investigation to be regarded by Christians as a definite moral obligation, instead of a neutral or potentially suspect operation. This chapter is perhaps the most freshly argued of the book, while in the judgment of the present reviewer the most stimulating is that by Bishop S. Neill on The Union of the Churches. "South India has led the way, and challenged all the other Churches in the world to justify their persistence in disunion". "What is here said of the Christian community may be applied equally to the Christian individual. It is his duty always to think of himself as a Churchman". Prof. Latourette on The Christian Future shows that "Jesus has been and is a mounting force in the life of mankind". Prof. Van Dusen on The Coming Great Church conceives the possibility that by the year 2000 all non-Roman Christianity may be united, but this prophecy is sobered by recognition of difficulties arising from secularism without and disunion or excessive conservatism within.

E. C. BLACKMAN.

The Church in the Purpose of God. By OLIVER S. TOMKINS. S.C.M. 2s. 6d.

"Ecumenical" is now a word of power, but it may be surmised that all too few of our people know what it means. It does not do for the armies to lag too far behind the generals; so this book, by the Secretary to the Commission on Faith and Order of the World Council of Churches, is to be welcomed as the very thing to put in the hands of our Ministers and theologically-minded laymen. It gives a clear account of the nature and history to date of that drawing together of the Churches which we call the Ecumenical Movement, and deals in the fullest and frankest way with the difficulties that still have to be surmounted before the unity of Christ's Church on earth can be fully manifested to the world.

H. F. LOVELL COCKS.

The Shorter Oxford Bible. Abridged and edited by G. W. BRIGGS, G. B. CAIRD and N. MICKLEM. O.U.P. 476 pp. 7s. 6d. (School edition, 6s.

This is very much more than a mere skilful stringing together of selected passages. It presents the Bible in an ordered sequence of admirably chosen sections, the arrangement being a well-balanced blend of the historical and the logical. Introductory and connecting matter is kept as brief as reasonably possible, and is excellently done. Not only young people in the schools, but many who find it difficult to discover the treasures in much that seems to them irrelevant, will find this book a means of illumination and joy. It is good to note that the Apocrypha is drawn upon, both to complete the historical picture and for some of the finer passages from Wisdom and Ecclesiasticus. The selection ends with passages chosen to illustrate the Creed. This too is well done and difficulties such as the resurrection of the body are dealt with acceptably.

It would be possible to criticize the suggested syllabus with which the book ends, the two maps, and the absence of an index to the scripture passages. But these are not major defects, and I remain astonished that such a book can be produced for 7s. 6d. It is excellent value, and deserves a wide circulation.

A.R.V.

The Venture of Prayer. By HUBERT NORTHCOTT, C.R. S.P.C.K. 14s. 6d.

A book by a man of prayer treating of communion with God is something to ponder receptively rather than to find fault with. You may not be able to go with it all the way, but you may expect from it deeper insights. This is such a book.

Father Northcott is of the school of Anglicans whose thought and practice and piety are more of the Roman than of the Cantuarian tradition. He knows so much that is hidden from the majority of English churchmen; in his use of the Gospels, he betrays no suspicion that the scholars have done anything to sharpen our discrimination; he extols the virtues of the rosary, and is at home in the cult of the Sacred Heart; Holy Church is incredibly wise and always knows best; and so we might go on. Usually vigorous in his thinking, he occasionally lapses into an embarrassing naïveté, theological, historical, or sentimental. Writing of "our Lady, the Blessed Virgin Mary, Mother of God", he says, "little by little we come to realize what we owe to her, both for what she has done in the past and what she does for us now. The mother of our Blessed Lord, she is also the mother of His mystical Body, the Church and all its members—and it is fitting that in our Father's House we should find a mother awaiting us". In another place, "poor John Bunyan" is commended as nearer the truth than the Quietists, despite his being "Calvinist in creed and outside the sacramental fellowship and experience of the Church".

These things are said, not to warn off, but to prepare the reader, lest,

encountering them, he should be put off and fail to avail himself of much that is enlightening. Attention should be drawn in particular to the chapters with the following titles: The Christian Ascesis (there is sound counsel on training the imagination and dealing wth temptation); Psychology and the Saints; Intercession (the chapter contains among much valuable advice an admirable illustration of how the Lord's Prayer may be used in intercession); The Threshold of Contemplation; Contemplation.

One of the author's main purposes is to emphasize the continuity of contemplative prayer with the more ordinary forms of prayer. The continuity is well demonstrated. But is it also advance? That doubt becomes most insistent as we follow the interesting discussion of the "Dark Night". The advanced contemplatives, Father Northcott seems to imply, go through their Purgatory in this life instead of in the next. We seem to be in a completely different spiritual climate from that of the Gospels and of the Acts of the Apostles. E. R. Micklem.

Readers of Conrad Noel's *Life of Jesus* will recall how much stress that uneven and stimulating book laid on the social and political aspects of the life and teaching of Jesus. In *Render to God,* by J. S. Kennard (O.U.P., 18s.), the author finds these two interests focussed in the famous Gospel saying to which his title refers. Discussing that, he discusses them, learnedly and boldly. He is certain that this was the turning point at which Jesus came down against payment of tribute and so proclaimed his as a gospel of social salvation and national hope. This small and costly book is one to be reckoned with, and argued with, and from which one will learn in that process.

Oxford and the Evangelical Succession by Marcus L. Loane (Lutterworth Press, 15s.) is an excellent book with a misleading title. The author apologizes for this, but unconvincingly. What we have are five biographical studies of 18th and early 19th century evangelical leaders in the Church of England, two of whom were never connected with Oxford. The stories of Whitefield and Newton will be known to most; those of Scott, Cecil and Wilson are less familiar. It will do any man's soul and ministry good to spend time in company with such earnest and wise men. It may well be asked whether it is fair of Canon Loane to give even his occasional thumps on the Anglican drum when it is known that Newton seriously considered accepting the pastorate of the Congregational Church in Warwick, while Cecil was only won to the Established Church by his father's offer of a university course!

No one will dispute that faith is a dominant conception in the *N.T.* and that this is not one of the ages of faith in that *N.T.* sense. Hence a close study of that *N.T.* conception, *The Faith That Moves Mountains* by C. H. Powell (Independent Press, 12s. 6d.) is sure of a welcome. It is a painstaking piece of work and, being read with the same detailed care as went to its writing, it is certain to yield much fruit.

Ministers and leaders of advanced discussion groups will welcome the latest in the excellent Church and Kingdom Pamphlets issued by the Independent Press. It is entitled *True Marriage* (I.P., 6d.). It still, however, leaves the need unmet of a similar but simpler pamphlet to put into the hands of those about to marry.

In *Lord of All* (Independent Press, 7s. 6d.) Dr. Trevor Davies has given us a devotional book that is devout, sane, challenging and encouraging. The twelve chapters ask to be read and re-read. Without being cheap, the style of the book is simple enough for the plain man, a virtue not always possessed by such books. The exposition of the selected Biblical passages is

strikingly good. If only 50,000 church members would buy, read and submit to the leading of such a book!

There must be many who have hailed the advent of the Welfare State and who are now asking themselves, "What next?" They know it is but a framework, and they wonder what manner of life will be established within it. *Religion and the Common Man* by E. C. Urwin (S.C.M., 7s. 6d.) is a searching study of that problem and of the relevance of the Christian religion to its solution. This is a timely book, and it is strongly recommended.

In his second collection of essays on Christian truth and life, Lord Gorell gives us a book whose contents match its title, *The Well of Life* (J. Murray, 6s.). In a series of twelve meditations the author examines expounds and applies the Christian creed in its relevance to the contemporary scene and life in it. This is a deep, quiet book, hopeful because so profoundly Christian. It is devotional reading such as leads on to prayer. Beautifully written and well printed, it is unfortunate that the book is marred by at least a dozen misprints.

Freedom and Faith, by H. E. Brierley (Allenson, 3s. 6d.), is a welcome reprint of a volume of splendid sermons.

Dr. J. Ernest Rattenbury is engaged on a series of studies for the Christian Year from Advent to Trinity. *O'er Every Foe Victorious* (Epworth, 7s. 6d.) covers the Sundays from Easter to Trinity. Here are twelve studies (and that is the right word) in Christian theology and experience that are absolutely first class. Those who have this volume and its predecessor *The Adoration of the Lamb* will look forward to the promised third volume.

A devotional book ought not to measure $7\frac{1}{2}$ x 5. It ought to be small enough to prop up in odd corners, to hold in the hand and dream over and then to slip in the pocket. That is the only criticism of Dr. Hugh Martin's book *The Lord's Prayer* (S.C.M., 7s. 6d.). The format strikes one as wrong; but the matter is right. The method follows very closely that of Fosdick's famous trilogy. The Prayer is divided into eight sections, each of which is the topic for a week. The topic is expounded in six or eight pages, and then we are given a reading with comment and prayer for each day of the week. Having read the book and rejoiced in its wisdom and insight, the next test is to use it, slowly and methodically to allow its message and influence to sink home.

The Jewish Mission, by Ignaz Maybaum (James Clarke, 10s. 6d.), is a searching study of modern Judaism. It is an anatomy of the soul of a people. To read it carefully and with sympathy (and who, having lived through the past 15 years, dare do otherwise?) is to have one's understanding of the present and the past immeasurably deepened. This book is to be commended to the student of modern history, of the New Testament and of the Old Testament alike.

JOHN WILDING.

When Dr. W. E. Sangster was President of the Methodist Conference he visited the six Methodist Theological colleges and talked to the future preachers of their work. *An Approach to Preaching* (Epworth Press, 5s.) contains the substance of what he said. As the title indicates, the book is not so much about preaching as about the preacher's personal life and preparation for his work. The case for the inter-relation of preaching and pastoral work could hardly be more forcefully put, and the last chapter on our "occupational diseases" is searching. Dr. Sangster shatters all complacency but gives at the same time a renewed sense of the greatness of the minister's vocation. The youngest student should have heard these

talks with profit, and maybe the maturest minister can read them with still more profit!

Moral Principles is "an outline for social workers" published for the Central Churches Group by the National Council of Social Service, 2s. 6d. The notes were prepared at the request of some social workers by a group "composed of appointed representatives of the Christian and Jewish communities". It is difficult to imagine what sort of readers will be really satisfied. The writers say "we have not appealed to revealed religion" but proceed on assumptions which those who do not accept revealed religion will not be able to grant, e.g., "God Himself has given us positive revelation in the Ten Commandments to enlighten us in the seeking of His law" (p. 11). The Ten Commandments are appealed to now and again but there is no mention of Christ or His teaching, presumably because the authors, a mixed company of Jew and Christians, had to find common ground. This "compromise" can hardly satisfy Christians; and many trained social workers will be a little astonished that next to no use is made of the findings of modern psychology. L. J. TIZARD.

The Gospel in Hymns, by A. E. Bailey (Scribner, 600 pp., 30s.), is the biggest book on this subject since the great work of that other American hymnologist, Louis F. Benson; it is sumptuously produced and fully illustrated. The English style is not beautiful, nor are the categories of criticism of a very exalted kind. The philosophy behind the author's judgments is that of American social liberalism, and he therefore places theology (page 118) in direct opposition to "Christian love". The book is not free from misprints or from inaccuracies, and some readers will think that the author interprets the "Gospel" of his title in a rather partial manner. But there is much scholarship, much vigour and not a little imaginative skill in the book. The English edition would have been improved by a conversion-index with references to English hymn-books. ERIK ROUTLEY.

Miss Elizabeth Goudge's *God So Loved the World* (Hodder & Stoughton, 10s. 6d.) is a Life of Jesus, told at considerable length, with many descriptive and some reflective passages. It is to be commended for its quiet style, the absence of offensive modernisms, and the inclusion of much actual quotation. It is probably a good thing that such books should be written from time to time, if only to encourage some readers, to whom it would not otherwise occur to do so, to read or re-read the Gospel story itself. Doubtless many people will derive benefit from this book. To some, however, it will prove embarrassing, at times acutely so. P. A. SPALDING.

Dr. T. Nicklin's *Gospel Gleanings* (Longmans, Green, 21s.), a necessarily somewhat disjointed collection of essays, is described as "Critical and Historical Notes on the Gospels"; the reviewer would suggest "imaginative" as a more appropriate adjective. While imagination may legitimately be brought to bear on the study of the Gospels, it must be kept under strict control. Here, however, the desire to create a consistent picture and to merge all contradictions into a harmony is carried to excess. For the author's wide scholarship the reviewer has every respect, but he has reverted to the pre-critical era. The apostle John is held to have written the Gospel and the Apocalypse; the Fourth Gospel reports the actual words of Jesus; "it must not be forgotten" that Jesus lived in Egypt until He was four years old; and so forth. A. J. B. HIGGINS.

We heartily commend the new series published at 3s. by the Religious Education Press. *The Cross-Roads of History* by W. P. Cleland deals with the general background of the New Testament. *The Book of Acts* by M. D. R.

Willink shows sound scholarship and the ability to make the first Christians appear as real figures. Some of the comments are the more striking because of the homely words in which they are phrased: "people enjoyed being Christians" . . . "in those days the Church did not carry so many passengers as she does now". The questions for discussion at the end of each chapter are excellently formulated. The general aim of the series is to provide background knowledge for teachers "in the middle forms of Grammar schools and upper forms of Secondary Modern schools".

Anyone who has only 1s. 6d. to spend cannot do better than buy *Lookin at the Bible* by W. J. Doidge, also published by R. E. Press. Here in 5 pages we have an admirable compendium of Biblical Introduction and Theology for the teen age. We would draw special attention to the final chapter on the Bible as the Word of God *to us*.

Rejoice, O People is a collection of hymns and verse by A. F. Bayly Congregational minister at Swanland, Yorks, and published by himself for 2s. It deserves to be well known and it is good to see that many of these hymns are in *Congregational Praise*. Among the author's gifts as hymn writer and poet we notice the ability to relate the great themes of the faith to modern industrialism: Bayly's hymnology as well as his theology can take account of atomic energy and the factory. There are hymns on each of the Hebrew Prophets, fitting them in to the framework of a Christian theology. Among new tunes suggested are two by M. S. Leah and four by Eric Routley.

The Universal Bible Dictionary, edited by A. R. Buckland assisted by A. L. Williams (Lutterworth Press, 12s. 6d.), is a reprint of a book originally published in 1914 and revised in 1929. It goes a little beyond the narrow delimitation of the field of the Bible with articles on Inspiration and the Trinity. The theological student will use the larger works, but this is of great value to Lay Preachers and the price is moderate by present standards.

The New Testament. An American Translation, by E. J. Goodspeed (O.U.P., 9s. 6d.). This is the 22nd impression of a translation first published in 1923. It bears comparison with any of the modern versions. Characteristic of it is the tendency to paraphrase where a literal rendering would leave the meaning obscure, *e.g.*, "dollar" *Luke* 10^{35}, "life *as his followers*" *John* 20^{31}. But "Good morning" in *Matthew* 28^{9} is too much!

E. C. BLACKMAN.

Science and the Quest for God, by A. C. Hardy (Lindsey Press, 1s. 6d.), is the Essex Hall Lecture for 1951. The author, who is Linacre Professor of Zoology and Comparative Anatomy at Oxford, writes as a biologist and a Unitarian. Among men of science, biologists have found religion more difficult to fit into their scheme of things than have the mathematicians and physicists, so it is refreshing to find so eminent a biologist defending the religious approach to life. An interesting and useful little book, though not covering so much ground as the title might lead us to suppose.

Success and Failure of a Radio Mission, by R. H. W. Falconer (S.C.M., 3s. 6d.), is a candid and therefore valuable account of a determined attempt made in Scotland in 1950 to use religious broadcasting as a means of evangelism, to gain converts rather than just to comfort shut-in Christians. The effort was well planned and carried through with zeal and determination; but like most evangelistic efforts the results seemed disproportionately small. This booklet will repay study by all who wish to reach the careless and the lapsed, as it is relevant far beyond the field of broadcasting.

The Social Order, a pamphlet published by the Fellowship of Reconciliation at 9d., gives a concise outline of that fellowship's aims and objects.

We agree with most of their aims, and wish they could be achieved by their methods.

The S.C.M. has published two important reports on behalf of the Faith and Order Commission of the World Council of Churches. Each is priced at 2s. The first, *Ways of Worship,* is both descriptive and analytical, and deals with liturgical as opposed to free worship, and with eucharist-centred as opposed to preaching-centred worship. Whatever our own beliefs or methods, this report will help us to understand others' points of view. The commission, representing most branches of the Christian Church apart from the Roman Catholic, is realistic rather than hopeful: "There are, however, some differences in ways of worship which undoubtedly reflect doctrinal positions that appear to be stubbornly incompatible". The second report, *Inter-Communion,* makes sad reading. "We are agreed that it is especially painful and the scandal more apparent when Christians from various Churches who come together in ecumenical gatherings cannot all unite in the Sacrament of Holy Communion in the course of their meetings". Yet no way of ending this scandal is even dimly in sight. We recognize the sincerity of those who will not sit down together at their same Lord's table; and we recognize that the outsider doesn't. Would the Church really prefer to die division by division, and can it see no unity but uniformity? This report should be studied, for it informs. But it certainly does not inspire.

Independent Press has issued two more plays in the *Speedwell Plays* series. Both are based on Bible scenes, and deal with the subject matter reverently and without unlikely embroidering. *The Mob,* by Joyce Reason, relates the Passion Week events through Peter and a group of Jerusalem street urchins. The language is colloquial, and there is apparently no performing fee. *Sunrise over Olivet,* by Robert Duce, relates the story of the first Easter as it appeared to Mary, the other women, Peter and John. The language is modern but fitting. The play takes 35 minutes, and there is a performing fee of 5s. The plays are priced at 1s. each. A.R.V.

A Spiritual Aeneid, by Ronald Knox (New Edition. Burns and Oates, 10s. 6d.), is a reprint of Mgr. Knox's youthful autobiography first published in 1918. The book is now issued by a Catholic publisher and appears this time with an official *imprimatur* (has Mgr. Knox lost his sense of humour, or does this conceal some deep purpose?), a somewhat nostalgic preface ("After 33 years in the Church of Rome"), and a complete set of English translations of all his Latin tags! Like all Mgr. Knox's writings it is most readable, and it unconsciously reveals the weakness of the appeal of Rome as well as its strength. A. V. MURRAY.

For anyone concerned for Christian leadership in the multi-racial society of South Africa, Dr. Edwin W. Smith's Phelps-Stokes lectures for 1949, *The Blessed Missionaries* (Oxford University Press: Geoffrey Cumberlege: 10s. 6d.) is essential reading. The title is taken from the description given by Sir Harry Smith, a Governor of Cape Colony (1847-52), to a protest from the French Protestant Mission about affairs in Basutoland, and Dr. Smith discusses with the authority of his unrivalled knowledge of African affairs the part missionaries have played in the development of the community in South Africa (including the High Commission Territories), as interpreter of each race to the other, as protagonists of social justice, and in political developments. He keeps a discerning eye on the contemporary scene, and in a final chapter discusses principles that should guide the Church in its responsibilities in public life in South Africa today. R. K. ORCHARD.

I Follow After (O.U.P., 11s. 6d.) is the autobiography of Lakshmibai Tilak written in the '30's and now translated from her original Marathi by

Miss E. Josephine Inkster. Mrs. Tilak describes, in fascinating and often distressing detail, and for the first time from a woman's point of view, life as it is lived in a community of high-caste Hindus untouched by Western influence. Her husband, whom she married when she was eleven, eventually became a Christian, and five years later she herself was baptized. For a book produced in India the misprints are relatively few, but for the reader in England a glossary of Indian terms would have been an advantage.

P. A. SPALDING.

ALSO RECEIVED

Sidelights on the Book of Proverbs, by A. D. Power (Longmans, Green, 3s. 6d.), is a small useful book. Its merit is that it mediates in a simple way the work of more technical scholars. J. WOOD.

Parts I and II of the Church of Scotland's *Service Book for the Young* have been published as a separate booklet (Children's Edition, O.U.P. 1s. 6d.) to enable the children to follow the services in their own copies It contains five general orders of worship and special services for the chief festivals.

The Church of South India has prepared an *Order of Service for the Reception of Baptized Persons into the Full Membership of the Church, commonly called Confirmation* (O.U.P., Indian Branch, 8 annas, English price 1s.). Under the constitution of the Church of South India confirmation may be administered by a Bishop or, in places where this has been the custom, by a Presbyter. J. M. TODD.

For Such a Time as This, by C. M. Coltman. F.O.R. 6d.

Christian Pacifism and Democratic Politics, by R. W. Sorensen. F.O.R. 2d.

Christians and World Peace, by S. Evans. Society of Socialist Clergy and Ministers. 6d.

Books of Your Own, by E. Edmondston. C.U.P. 2s. 6d. National Book League suggestions for running a personal library.

Good Friday. A Meditation upon the World's Redemption, by J. W. Hunkin. S.P.C.K. 2s. 6d.

Bedside Manna, by F. W. Moyle. Dakers, 8s. 6d. A book of meditations.

The Word of Testimony, by F. N. Davey, calls the Church to be more theocentric in faith and practice. S.P.C.K. 2s.

George Fox, by J. P. Wragge. 9d. Friends Home Service Committee.

Prayer and Healing, by F. J. Tritton, 6d. Friends Home Service Committee.

The Communist Millenium, by M. Edwards. Epworth Press. 6d.

Fellowship Prayers, by L. Maclachlan. Fellowship of Reconciliation. 1s.

The Christian Church and Missions in Ethiopia, by J. S. Trimingham. World Dominion. 2s. 6d.

This is the Victory. (Stockwell, paper, 2s. 6d.), six "mid-century sermons," by T. Jarratt. E. C. B.

Correction

We regret that in our review of E. W. Smith's *African Ideas of God* in our January issue (p. 89) the publisher was given as Lutterworth Press instead of Edinburgh House Press.

MISCELLANEA

The Hell Bomb. By W. L. LAURENCE. 198 pp. Hollis and Carter. 9s. 6d.

This is a very important book. The author is an American journalist of unusual competence, who has endeavoured to master the problems both scientific and political which are raised by nuclear fission and fusion. I can assert that the scientific background is accurate, though popularly expressed; and I consider that the political aspects are dealt with sagaciously and with insight. Let me forewarn the English reader not be put off by either the paper jacket or the style. The jacket can be discarded, and the style ceases to worry one once the theme of the book begins to grip. I would prefer a more factual title, say "The H-Bomb", and such sentences as this are a little reminiscent of the pseudo-scientific thrillers of our youth: "One may visualize the masters of the Kremlin gnashing their teeth in impotent rage at what they no doubt regard as a diabolical plot on our part to sabotage their A-bomb effort"!

Having made these superficial criticisms, for the rest I have nothing but commendation. The first and major part of the book is taken up with a description of the fundamentals of nuclear physics, and a general explanation of the structure and functioning of bombs based on nuclear fission or fusion. The different kinds of bomb are described, beginning with the original so-called A-bomb, going on to the H-bomb, and speculating on even further possibilities. Neither the technical scientist nor the enemy will learn anything. But the ordinary person will have as clear an idea conveyed to him about these things as is probably possible. It would not be fair to offer any technical criticisms—Mr. Laurence is a journalist, and he has fulfilled his purpose well. With the exception of occasional lurid passages such as that quoted above, his method of dealing is factual and non-alarmist. He states the terrible potentialities of these weapons clearly and calmly. That is the right thing to do. But he gives reassurance on a point that has worried a good many people: are any of these bombs likely to set up a chain of atomic explosions which may destroy the whole world? Professor Aston, rightly respected as a great chemist and Nobel Prize-winner, had expressed this fear: 'The remote possibility must always be considered that the energy, once liberated, will be completely uncontrollable and by its violence detonate a neighbouring substance. If this happens . . . this most successful experiment might be published to the rest of the universe in the form of a new star of extraordinary brilliance, as the earth blew up in one vast explosion" (p. 6). The author rightly points out that we now know that fissionable material in nature is too diluted with non-fissionable material to make such an event possible, at least on the lines of our present methods of research. But there are other ways in which man might totally destroy himself, such as spreading a radioactive dust over the face of the earth.

Mr. Laurence writes very sensibly about the problem of control or prohibition. He points out the impracticability of unilateral action, and calls us to realism. No one should talk glibly about prohibiting or abjuring any kind of bomb till they have read this book. Russia is dealt with factually and without hysteria. Pages 151 to 154 show exactly, with dates and facts, where the U.S.A., U.K., and U.S.S.R. have stood in this matter. Those who wonder why we don't collaborate with Russia should read these pages, and pages 168 to 170. We may not be guiltless; but Russia has made intransigeance a policy.

The last part of the book deals more with political aspects of the problem, and gives a number of well-reasoned opinions. I consider this the sanest, best informed and best balanced work that I have read on this subject. The author is factual and practical, and does not allow his balance to be disturbed by the horror-reaction which such weapons cause in normal people. But though he is a realist, he is not without hope; he envisages a scheme of limited but successive objectives, whereby Russia and the rest of the world might be gradually reconciled, and the book ends with these sensible words:

"The advantage of such a plan of limited objectives is the likelihood, or at least the possibility, that even Russia would not dare to turn it down and thus stand before the world as preventing the prohibition of the use of atomic weapons against civilian populations. And once we reached agreement with Russia on one set of limited objectives, the door may possibly have been opened for further agreement on other limited objectives. Peace, step by step, appears to be the only alternative to possible catastrophe. One limited objective after another must become our major policy".

K. L. TULLETT.

Arrow to the Heart. By ALBRECHT GOES. 104 pp. Michael Joseph. 7s. 6d.

This book happens to have been written by a German army chaplain. But it could have been written by almost any chaplain of almost any army. It is better, however, that we should read such books from the pen of an ex-enemy, because it helps us to realize the twin grim facts that war brings out beastliness and futile nobility from friend and foe alike. The book contains only 104 pages, and is concerned with only one incident—a chaplain's part in a military execution. But in that short space the author portrays a series of types we should find in any army: brave men made hard, cowards made bullies, weak men broken, the vicious finding vice too easy, the earthily earthy finding their ready kinship with the brutes, and the spiritually sensitive wondering how far God has withdrawn Himself. I am no pacifist, and took an active part in two wars, and would do so again if inevitable necessity arose. Yet a book like this brings home the crime against humanity that all war is. War is not against nations; it is against other human beings like ourselves, of the same flesh and blood. This is a book that no one will enjoy, but that everyone should read. It is the honest recording of a chaplain's reactions to the condemnation and death of a deserter. There is nothing mawkish, nothing sentimental; it just helps us to recognize the facts for what they are. It does not focus pity on the victim, for the book ends, and wisely, with a vignette of an airman starting on an almost certainly fatal mission. The comparison is not odious: it is searching and pathetic.

Strength and goodness emerge in any surroundings; but in inimical circumstances, they are not the common qualities of ordinary humanity. Many a young fellow would have kept high sexual standards and conduct had it not been for war. This is not only true of German youth: "And I thought again, as I had so often thought before, what a wicked diabolical thing war is. Boys should be allowed to find their girls on the forest paths and taste their kisses fresh as fruit in a sunlit orchard." And who has not felt the poignant sadness arising from "my own inability to cope with what I could not redeem"?

The book is well produced, and has been translated into English by Constantine Fitzgibbon. It does not read like a translation, which is a translator's highest commendation for work of this kind.

T. J. ELPHICK.

ersia and the Victorians. By MARZIEH GAIL. Allen and Unwin. 12s. 6d.

Mrs. Gail is of half-Persian, half-American origin. The subject of her ıstructive and entertaining study is the impact of Persian culture upon ictorian England. It consists largely of brief, anecdotal biographies of ıe diplomatists, travellers and men of letters of the period—most of them :centrics, like "Hippopotamus" Murray, "Bokhara" Burnes and, of course, Omar" Fitzgerald—who were influenced by Persian life or literature. ı a surprisingly extensive field Mrs. Gail seems to have read everything ıd to have quoted from everything she has read. Yet her book is no ere compilation, and contains much to interest the literary critic and the istorian of manners as well as the general reader. In spite of the title, .e best and longest chapter concerns the eighteenth century and the remark- ɔle career of Sir William Jones, "the first modern to bring Persia to the 'est". "A Mr. Swinton at Oxford" (p. 26) was John Swinton (1703-77), ɛeper of the University archives. There is a bibliography but no index.

P. A. SPALDING.

he Churches in English Fiction. By A. L. DRUMMOND. Backus, Leicester. 12s. 6d.

This is described by its sub-heading as "a literary and historical study om the Regency to the present time of British and American fiction". 'ithin these limits its range is encyclopædic, so that it is a work of reference ; well as a fascinating account of what the churches have looked like to .e novelists of the nineteenth century. Generally we learn less about the ıurches than about the novelists who have often been unsympathetic and ostly ill-informed. They have described the windows from outside, or ven thrown stones at them, like Dickens who was so blind to the romance ıd splendiur of foreign missions. Nonconformity, in particular, has fared ıdly, partly perhaps because it had for so long a prejudice against orks of fiction as harmful stimulants of youthful imagination—in spite Bunyan, and partly because it is difficult to describe evangelical religion. evertheless it is curious that the Puritan faith which has been the dominant ɔiritual influence in English life for three hundred years and claimed the lherence of more than half the population during the nineteenth century ıould have been so widely misunderstood by writers of fiction. This book a mine of good stories and is very well worth reading.

J. MILLS PHILLIPS.

he Future of Private Enterprise. By GEORGE GOYDER. Blackwell, Oxford. 9s. 6d.

This is an important contribution to the discussion about the reorganiza- ɔn of industry. Rightly claiming to be neither original nor final, Mr. oyder has many suggestions to make of real importance. The development joint stock enterprise has divorced industrial power from responsibility ' isolating and, except for the intervention of the State, insulating the terests of the shareholders. But these must be adjusted to the interests the worker, the consumer and indeed the community. As well as scussing general principles, Mr. Goyder shows that existing Company law inadequate and urgently needs reform if industrial freedom is to survive. ıe function of the State is not to interfere administratively in industry ıt to define more adequately the conditions which will relate justly and alistically industrial power and industrial responsibility. An appendix ts out in full the Articles of the Carl Zeiss Foundation established at Jena 1896, a model of Company organization of great interest. J. M. P.

PERIODICAL PUBLICATIONS

Hibbert Journal (April). Lord Samuel estimates "What is happening to religion today" and notices the practical and philosophical effects of science, the decline of authority, and the moral shock of two great wars; the article is to be continued. Sir S. Radhakrishnan pleads for the "organic assimilation" of religious truths found in all religions to provide the foundation of the world unity which is within sight but eludes our grasp. Rev. Montgomery Watt writes on "Islamic theology and the Christian theologian", and Prof. Karl Jaspers on the place of Nietzsche, Marx, and Kierkegaard in the history of philosophy. There are good articles on "The education of good men" by Mr. M. L. Jacks; "China and Christian history" by Rev. Gilbert Parker; " 'The World' in the New Testament" by Rev. Gilbert Cope; and forthright criticism of T. S. Elliot's 'The Cocktail Party' by Mr. Peter Muntz. An excellent number.

London Quarterly and Holborn Review (April). In "Jesus and His Gospel since Schweitzer" Dr. Francis Glasson describes the recovery from the shock caused by "The Quest of the historical Jesus" and the return to earlier views of the symbolism in our Lord's eschatological language. Mr. D. W. Lambert reminds us of the contribution of P. T. Forsyth to "The theology of Missions", and Dr. Van Dusen's important discussion of "The coming great Church" is concluded. Prof. Raymond George has a no less timely article on "Ordination in Methodism".

International Review of Missions (April). The Editor discusses the old problem of 'communication', raised also in articles by the Rev. Harold Spencer ("Humpty Dumpty"—the problem of theological language) and Dr. Eugene A. Nida ("New help on old problems"). How can the key words and ideas of the Christian faith be conveyed without distortion across the barriers of language, race and tradition, and indeed across the barriers which may separate leaders in conference from those they represent as well as lead? Prof. Latourette continues the enquiry into "The missionary obligation of the Church" by asking what can we expect from the world mission, and finds hope in some unexpected places. Prof. John Foster reminds us of some of the lost opportunities in missionary work in China; Wang Shih Peng and W. H. Spillett describe the remarkable Jesus Family Movement; and the Rev. N. Driver tells "The Story of the Tibetan Bible".

Friends' Quarterly (April). Howard H. Brinton discusses the attitude of the American Friends to the World Council of Churches, who feel some disquiet both about the wording of Art. 1 of the Basis of the Constitution of the Council and about the possibility that the Basis might acquire a fixed and authoritative connotation. Douglas V. Steere writes on the Evangelical Academies in Germany whose development may be of great importance in the rebuilding of the life of the churches. Howard Diamond writes pleasantly of some impressions of the South Sea Islands.

Expository Times (April). The three principal articles are "The Novelty of the Gospel" by Dr. A. J. Gossip, who is fresh and helpful as always; "The Church in the New Testament" by Dr. W. F. Howard, who limits himself to the Church as the Christian Society and selects for examination the views of Hort (*The Christian Ecclesia*), Prof. K. L. Schmidt, Dr. Newton Flew and Dr. George Johnson; and "Dr. Niebuhr's political and religious thought" by Dr. N. H. G. Robinson, whose estimate has Dr. Niebuhr's approval.

Review of Religion (March) has an excellent article on "The future of Dogma in a Liberal Society" in which Prof. Geddes MacGregor holds that while the outlook of 19th century religious liberalism is no longer possible its ideal is of enduring value. Dr. Sigmund Beale on "The world of Charitas Pirkheimer", the 16th century Abbess of Nuremburg, and Dr. Eva-Maria Jung on "Vittoria Colonna: Between the Reformation and Counter Reformation" are well documented historical sketches of unusual interest. There are 53 pages of book reviews.

Yale Review (Spring). Dr. R. Niebuhr and Mr. John Chamberlain write complimentary articles on "American Conservatism and the World Crisis". The sub-heading of the former, 'A study in vacillation', indicates the writer's critical estimate of many elements in recent American policy, while the latter outlines a policy, inspired by 18th century Britain, which reveals little faith in U.N. and 20th century Europe. Mr. William G. Carleton offers an American view of "Irish Partition" and Mr. Eliot Janeway emphasizes the urgency of allied co-ordination to make effective "international mobilization". The literary articles include Thomas Mann on G.B.S. and Mr. Hallet Smith on "In search of Shakespeare". A richly varied number. J. M. P.

Church Quarterly Review (January to March). Valuable articles include one on Berdyaev by R. H. Daubney and one on the Paleyan Argument by D. W. Gundry. There is a good review section, and a four-page analysis of other periodicals.

Nouvelle Revue Théologique (April). An article on 'Les manuscrits du désert de Juda' by G. Lambert and G. Vermes, and on 'La primauté de saint Pierre' by Abbé Van Camp. Over 30 pp. of reviews.